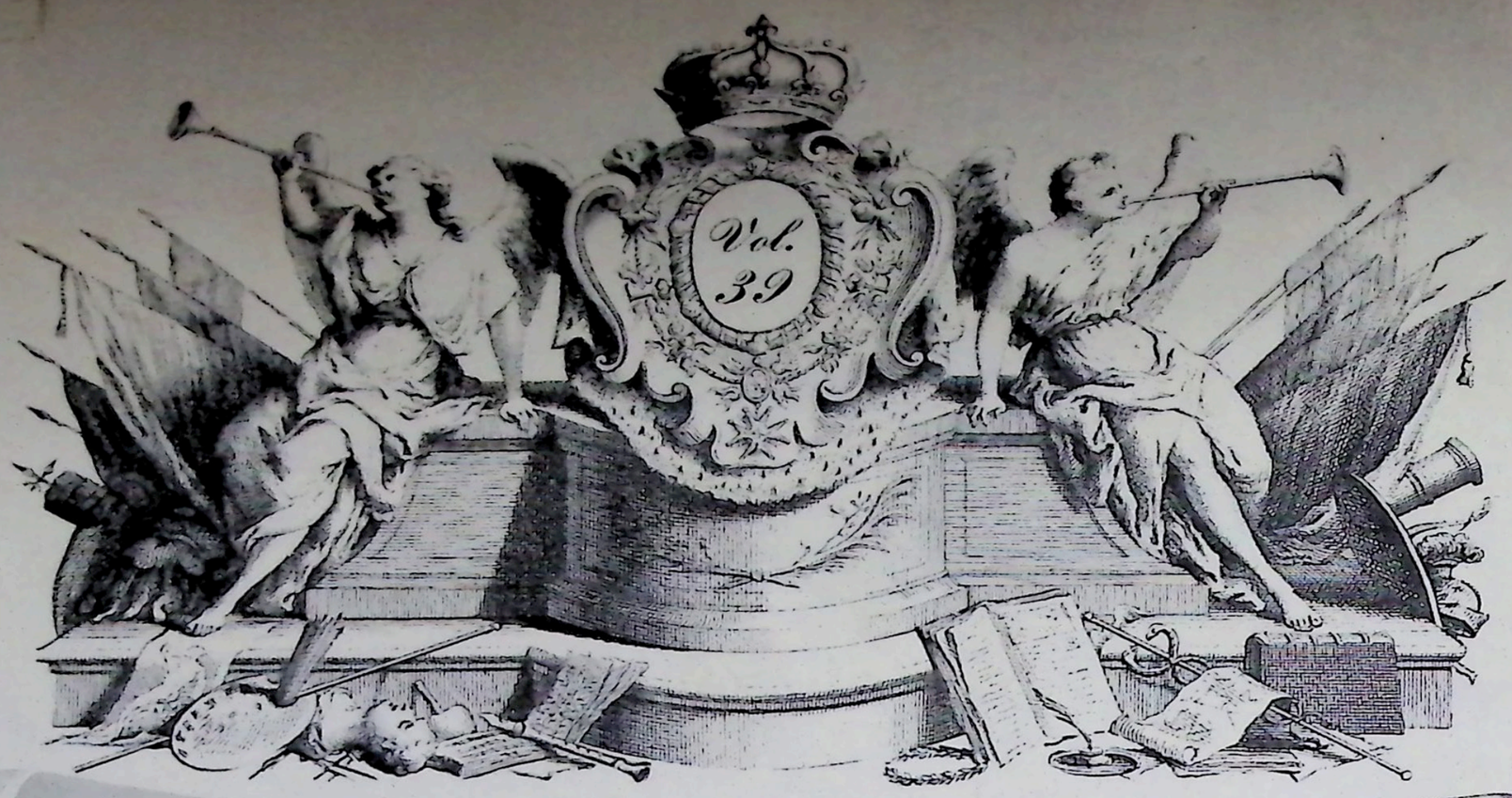
WISDOM

THE MAGAZINE OF KNOWLEDGE FOR LIFETIME LEARNING AND EDUCATION

JESUS AND MOSES
Painting by Arnold Friberg

THE WISDOM OF THE BIBLE



WISDOM of the BIBLE

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LIMITED EDITION
VOLUME THIRTY-NINE
FIVE DOLLARS A COPY

EXECUTIVE AND EDITORIAL OFFICES OF THE WISDOM SOCIETY: WISDOM BUILDING, 8800 WILSHIRE BOULEVARD, BEVERLY HILLS, CALIFORNIA

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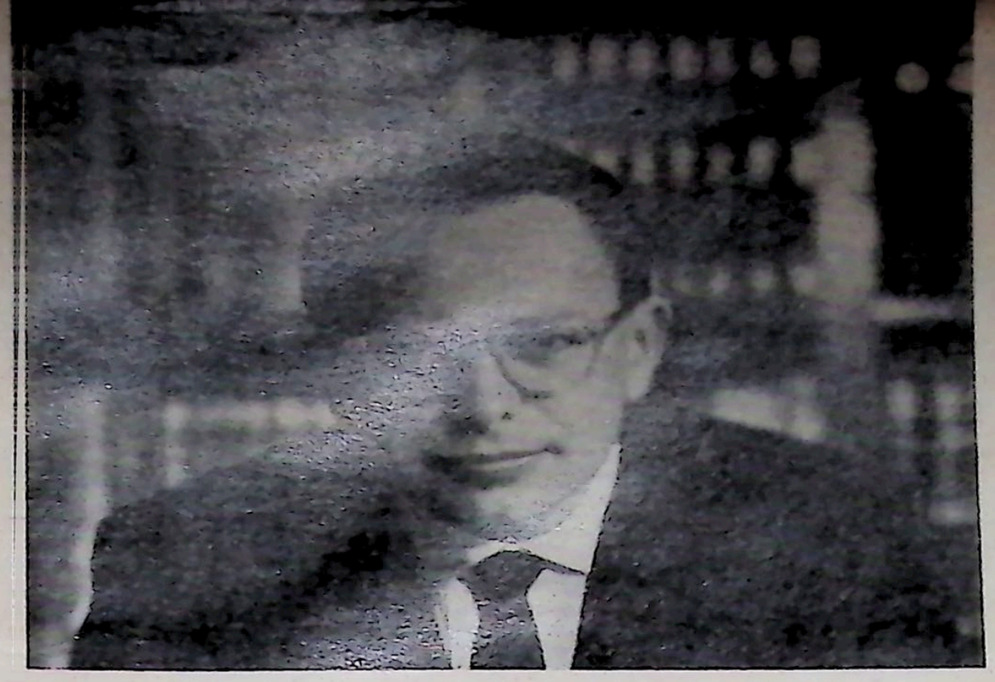


LEON GUTTERMAN, EDITOR AND PUBLISHER

Letter from the Publisher

E BIBLE is the greatest book in the world. It is the most important
ook in the English language and is the chief glory of English liter-
It has been a greater influence on mankind than all other forces
gether. It is the most magnificent literary work existing in the
because it excels in beauty, power, dignity and depth of contents.
e Bible is a living book, inseparable from the lives of men and
ss, because it is mankind's noblest record of faith and man's quest
dl and the good life. No book has been read more widely, more
lly, more sympathetically, more critically. How many ages and
ttions have pondered and wept over this book! What untellable
md ecstasies have come from it! Under all the uproar and amid all
sste and excitement of our vast modern age this solemn and beauti-
ook has been rolling on and on. No tyrant has been able to consume
dictator has been able to choke it, no communist has been able to
t it. It stands to this day amid the wreck of all that is human,
ut the alteration of one sentence so as to change the lesson taught.
s a small book, and yet all the libraries of America would hardly be
enough to hold all the books which have been inspired by this one
ee. In this book are infinite wisdom and infinite love. Between its
s are the mind and heart of God—for man's good, for his guidance
is spiritual nourishment. It is a book of faith, and a book of morals,
book of religion; but it is also a book which teaches man his own
idual responsibility, his own dignity and his equality with his
mmen. It is inextricably mingled with all that is greatest in human
y and individual life. Its influence on humanity has been inval-
and supreme. It has exercised an incalculable influence in
rmation of our modern civilized minds, and exerted a powerful
mce in quickening and inspiring humanity in its great forward
ments toward intellectual, religious and political freedom.
e Bible teaches us how to find joy in sorrow, strength in weakness
ght in darkest days; how to bear adversity and scorn, and how to
life's battles courageously. The Scriptures teach us the best way of
„ the noblest way of thinking and the most comfortable way of
ng. The Bible is God's chart for us to steer by, to keep us from the
m of the sea, and to show us where the harbor is, and how to reach
hout running on the rocks. It is the common solace of mankind in
s travails and cares, helping all who come to it to live above the
ems and troubles of life.

w much the Bible has done for mankind! How it has nourished the
s and minds of countless generations of men! How it has guided,
enged and comforted the humble and the great, the champions of
e, brotherhood and peace, and those who have sought to redeem
rom all forms of fear, evil and oppression! Men cannot be well
ated without the Bible, for knowledge of the Bible is a liberal edu-
n. Because the word of God tends to make high-minded men, it is
ne book that no intelligent person who wishes to come in contact
the world of great thought can afford to be ignorant of.

For more than four thousand years the Bible has gone hand in hand with civilization, with the moral and intellectual cultivation of mankind, always supporting, and often leading the way. Throughout the centuries, men of many faiths and diverse origins have found in the Bible words of wisdom, counsel and inspiration, and it has been to them a fountain of strength and an aid in attaining the highest aspirations of the mind and soul. It has been for generations the chosen companion of all men, from the highest to the humblest, and the school and training-ground of every great man and woman of the world.

But reading the Bible will in itself not satisfy the needs of our faith; there must go with it the proper interpretation and necessary understanding. Thus the more we study the Scriptures, the fuller conviction we have of their inestimable value, for the Bible grows more beautiful as we grow in our understanding of it. The more we get into the spirit of it, the more we will get into the spirit of God. The more we read the more it will become plain to us what things are worthwhile and what are not, and what things make men happy.

A reading of the Scriptures is the knowledge of everlasting blessedness. When we pray, we speak to God,and when we read the Bible, God speaks to us. A few minutes a day devoted to the Bible will in a few years make all the difference between a cultivated and an uncultivated man, between a man spiritually rich and a man spiritually poor. The whole hope of human progress is suspended on the ever-growing influence of the Bible. Whatever else is neglected in one's education, the Bible should ever occupy an important and honored place in our life. To the influence of this great Book are we indebted for all the progress made in civilization, and to this Book of Books we must look as our guide in the future, for it holds out to an anxious and fearful humanity the promise of glorious days, when men shall live in prosperity and peace with none to make them afraid.

And yet, in spite of all the evidence of God's love, we live as anxiously and frantically as though we had no God and were orphans in an alien world. But God dwells above the confusion of the world, unchanged and unchangeable. His resources are not diminished even though our human resources may be exhausted. The world bears down upon us at times with pressure greater than our strength seems able to endure. Our failures are so frequent, our faults so many and our fears so great that we need to know that we are not alone, that God is near, and strong to help us, to heal us, to forgive us. We are ever in need of His wisdom, truth and guidance, which flow out from His presence.

May God release our minds, that we may lay hold of the vaster meanings of the Bible. May He give us that faith that dispels darkness, conquers fear and inspires courage. May He refresh and deepen our lives, and keep them from being hard and dry, short-sighted and spiritless. May He bestow upon us open minds and loving hearts, and give us the wisdom to know and the courage to do.

May God help us to use wisely the gifts and opportunities He has given us. May He keep us ever mindful that we are but learners and that His wisdom is great. May He grant to all fathers and mothers wisdom, and to all children the spirit of learning. May He help us in these days to place our trust in eternal things, and increase our faith in the things that can never die. May we not be content to accept wisdom as a gift from the past, but may He show us how to guard it for the sake of those who shall come after us. May He lead us to higher levels of thought and purpose, and bestir within our hearts those qualities of wisdom without which we are all incomparably poor.

May God help us to lift ourselves up that we may live nobly, usefully and wisely. May He enable us to invest our lives worthily, to take our stand with those who are endeavoring to build a better world. May He teach us to cherish supremely the beauty and greatness of His wisdom, and how to live so as to bring joy and blessing into the lives of others. May He make us faithful in our day and generation, that we may hand on our inheritance yet nobler to those who shall come after us. And finally, may God lead us on to the highest wisdom—to know ourselves and to know Him.

Leon Gutterman

OUR BIBLE
how it came to us

THE most precious possession we have in our homes and in our churches is our Bible. From it we draw inspiration and guidance for our lives. In it we hear the voice of God speaking to us. Yet as we read we do not often think of the wonderful story of how it came to us.

This story began many centuries before Christ as the lawgivers and priests, prophets and kings and poets of the Hebrew people put down their history, their record of God's dealing with them and their inspired insights and hopes. Because those writings were part of the very life of the Hebrew people they were copied and recopied many times for household and temple and synagogue in generation after generation.

As time went on these sacred writings were gathered into three groups known as *The Law, The Prophets* and *The Writings. The Law* contained the first five books of our Bible. *The Prophets* consisted not only of Isaiah, Jeremiah, Ezekiel and *The Twelve* minor prophets, but also of Joshua, Judges, I and II Samuel, and I and II Kings. *The Writings* included the great book of poetry — the Psalms — and Proverbs, Job, Esther, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, and I and II Chronicles.

These books were written on long scrolls made of fine goatskin and were copied by the scribes with very great care. Usually each of the books was written on a separate scroll, though the Law was often inscribed on two large scrolls. The text was in Hebrew script, written from right-to-left, the text beginning at the right-hand end of the scroll.

The Hebrew language was largely confined to Palestine, but long before the time of Christ there were Jewish communities in many parts of the ancient world. Due to the conquests of Alexander and his successors, Greek had become the most widely used language. Thus in the 3rd century B.C. the Hebrew Scriptures were translated into Greek for the use of these communities. This Greek translation is called the *Septuagint*. It contains several books not in the Hebrew collection, which were rejected when the Old Testament canon (or official list) was fixed by Jewish scholars at the end of the first century. They are called *The Apocrypha* and appear in the Bibles of the Eastern Orthodox Churches and in the *Latin Vulgate*.

This Greek Old Testament was used in the synagogues throughout the Mediterranean world. And because the Greek language was understood everywhere, the early Christians spoke and wrote in Greek. The earliest of such writings that have come down to us are some of the letters of Paul written to the little groups of people in various cities who had come to believe the Gospel he preached to them. As these groups, the beginnings of Christian churches, received these letters, they were treasured and carefully preserved. Soon neighboring churches wanted copies, and thus Paul's letters began to circulate.

The early letters, such as Paul's, were probably first written on sheets of papyrus, a widely used material made from a reed that grew along the Nile, thin strips being pressed together at right angles to each other to form sheets usually about ten inches square. When these early letters of Paul were recopied for use by members of the church or for other churches, the sheets were stuck together in scrolls about fifteen feet long. The writing was done with pens made from reeds, and the ink was usually made from fish oil and lampblack.

Possibly by the 2nd century a new form of book had been developed, especially among the Christians — the codex or leaf book. This was made by folding sets of sheets and sewing them together to make a book as we know it. It was certainly much easier to use than a scroll. Papyrus was too brittle for satisfactory use in codices. Skilfully treated animal skins, called vellum or parchment, now came into more general use for the Scriptures, and pens made from goose quills replaced the split reed. Sometimes several copies of books were made at one time in a "scriptorium." Here, as a reader read the text aloud, several copyists would write it down simultaneously, increasing the rate of production.

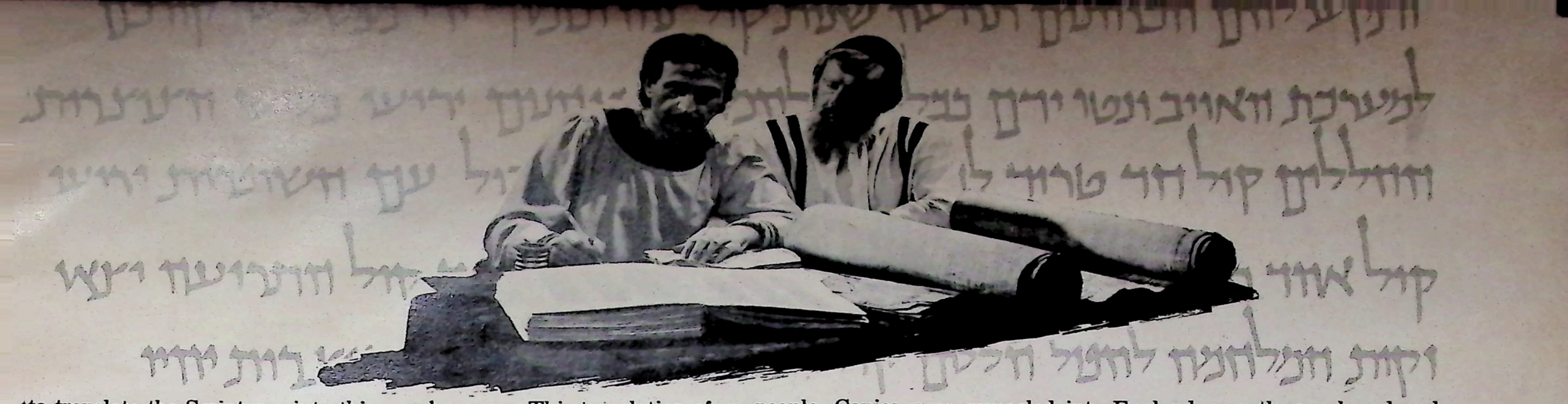
When in 323 A.D. Constantine recognized Christianity as the official religion of the empire, there appeared a new and wider demand for good copies of the New Testament books. The great historian Eusebius of Cæsarea may have shown the emperor how battered and worn were the books of the Christians, for the emperor ordered fifty large copies for the churches of Constantinople. Probably there for the first time the Old and the New Testament came together in one book — the Bible. Our two oldest manuscripts of the Greek Bible may have been written at this time — the great *Codex Sinaiticus,* now in the British Museum, and the *Codex Vaticanus* in Rome. These two valuable manuscripts give almost the entire text of the Bible in Greek.

Translations into other languages began to be made for new Christians in Coptic (Egypt), in Ethiopic (Ethiopia), Syriac (north of Palestine), and — most important of all — Latin, which was more and more widely used in the West. By the middle of the 4th century, there were so many partial and unsatisfactory versions in Latin that in 382 Damascus, the Bishop of Rome, appointed the great scholar Jerome to make an official translation. To do this better Jerome went to Palestine, where he lived for the next twenty years. He studied Hebrew with famous rabbis and examined all the manuscripts he could locate. This translation into the language of the people, the "vulgus," came to be known as the *Vulgate Version*. Though it was not immediately accepted, it eventually became the official text of the Roman Catholic Church and has so remained. In this form the Bible spread with Christianity into the western Mediterranean world and into northern Europe.

When and how the Bible went into the British Isles is not exactly known. There were undoubtedly Christians in the Roman armies there in the 2nd and 3rd centuries. The records of a church council at Arles in France in 314 show the names of Bishops of London and York; and the works of Gildas, a British historian of about 500 A.D., are full of quotations from both the *Old Latin* and the *Vulgate* texts. The earliest translation in the language of the people of this region is probably that of the Venerable Bede. At his death in 735 he is reported to have been dictating a translation of John, but none of his translation has survived. One of the oldest Anglo-Saxon translations is that written in the 10th century between the lines of a beautifully illuminated Latin manuscript of the Gospels, written in the 7th century in a monastery in northern England, known as the *Lindisfarne Gospels*.

But few could read in any language. In addition to what the priests told them, the people in the larger towns knew Bible stories from carvings and paintings and stained glass windows in the churches and from miracle and mystery plays given by the guilds at fairs in market squares. The church authorities and the rulers feared to let the people have the Scriptures in their own tongue. Gradually, however, translations of passages and of whole books were made, hastily copied and circulated among the people.

In England, late in the 14th century, John Wycliffe, Oxford scholar, churchman and political figure, claimed that the Bible set forth God's Law and that God's Law was above all laws. But the Bible was in Latin; the court and the nobles spoke French, and the people a newly-developing language called English. Wycliffe prevailed on some of his followers



to translate the Scriptures into this new language. This translation of the Bible was completed about 1384, the year of Wycliffe's death. Copies had to be made by hand, so that whole Bibles were scarce and very expensive. But in spite of this Bibles were eagerly sought, particularly by the gradually developing merchant class, who found in them support for independence of thought and action. The poorer folk, few of whom knew how to read, eagerly listened to the wandering "poor preachers" or Lollards who went about the countryside reading to little groups of people to whom the wonderful story, now in their own language, was new and thrilling. But the authorities did all they could to stop this English Bible. In 1408 its use or the use of any new translation was forbidden, and in 1428 Wycliffe's body was dug up and burned.

As the opening of the 16th century approached, new forces were at work in Europe. The long period of laborious making of books by hand was to come to an end. The revival of learning spread north and west from Italy. Literatures were developing in the newly emerging vernacular languages. The hard crust of ignorance that imprisoned western Europe was beginning to crack.

In Germany, about the middle of the 15th century, a goldsmith named Johann Gutenberg developed the art of casting movable metal type and perfected an efficient ink. The first large book from his press and type was a Bible in Latin. Copies decorated by hand rivaled the most beautiful of handwritten manuscripts. This new art was used to print Bibles in six languages before 1500 — German, Italian, French, Czech, Dutch and Catalan; and in eight more by the middle of the 16th century — Spanish, Danish, English, Swedish, Hungarian, Icelandic, Polish and Finnish. Now the Scriptures could really speak in the languages of the people. But translation was still tied to the Latin text. By the beginning of the 16th century manuscripts of the Greek and Hebrew texts of the Bible, preserved in the eastern churches, began to reach western Europe. There also came scholars who could help western churchmen use and appreciate these manuscripts. Outstanding in this new learning was Erasmus of Rotterdam. He spent some years teaching at Cambridge University in England. In 1516 there was published his edition of the New Testament in Greek with his own parallel Latin translation. For the first time scholars in western Europe had the New Testament in its original language, although unfortunately the manuscripts available to Erasmus were neither very old nor dependable.

One of the first to make this dream come true was Martin Luther, monk, scholar, professor at the University of Wittenberg, who in 1517 nailed to the door of the castle church in Wittenberg his ninety-five theses, which attacked the abuses of the church. Challenged by church and state at the Diet of Worms, he maintained that his conclusions were based on the testimony of the Scriptures and that he could not recant. Excommunicated and outlawed, he was hidden by friends in Wartburg Castle. Here in a few months he made his famous translation of the New Testament into a form of the German speech so vibrant and alive that it deeply affected German language and religious life for the next four centuries. Based on Erasmus' Greek text, it was published in September of 1522. His translation of the entire Bible was published in 1534.

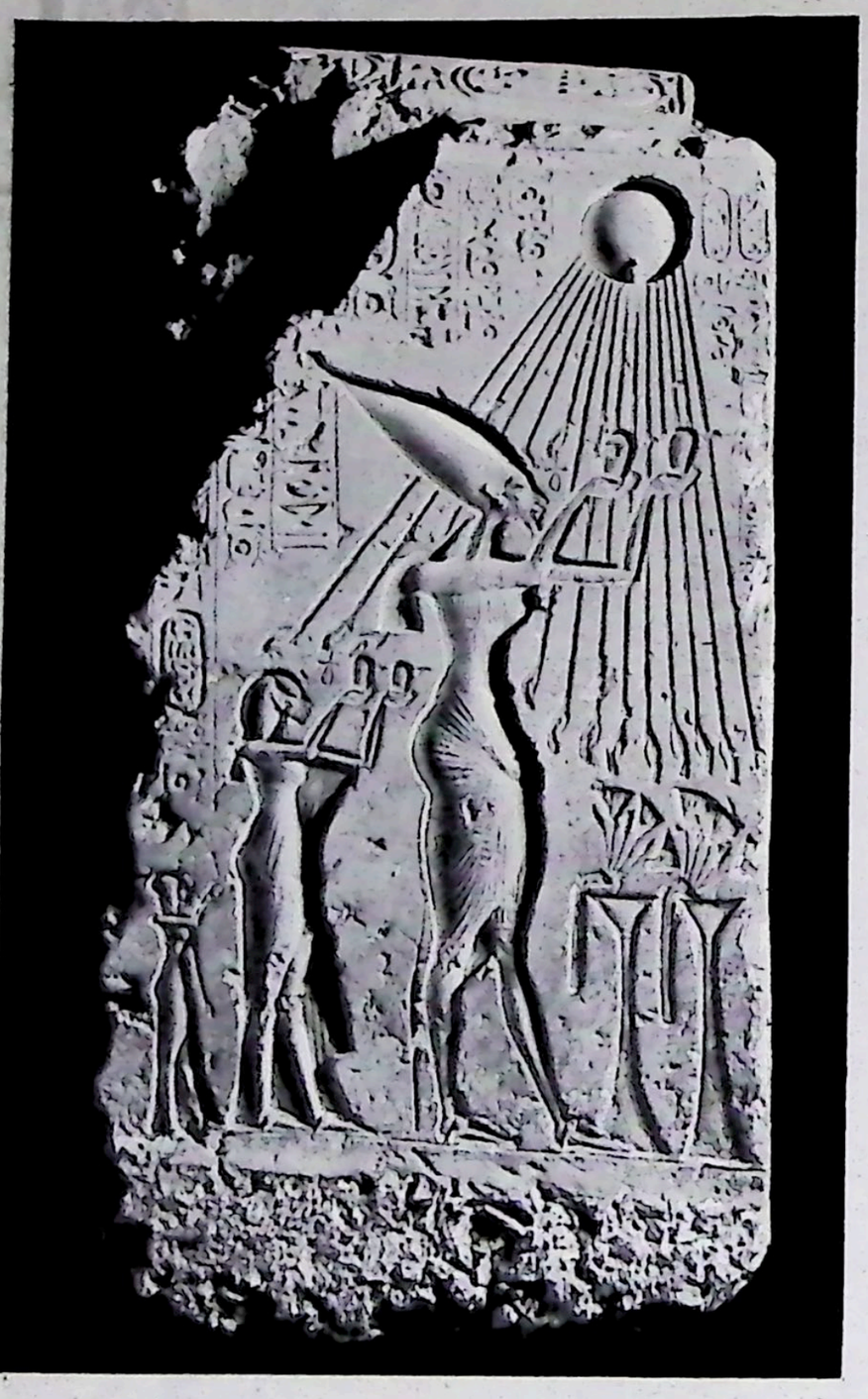
By this time the English of Wycliffe had so changed that his text was little used, and the future of the English Bible lay in the hands of an obscure young scholar named William Tyndale. To him we owe our first truly English New Testament. Based on the Greek text of Erasmus and compared with Luther's New Testament, Tyndale's text used a simple, living form of English that represented the best speech of the people. Copies were smuggled into England, secretly purchased and secretly read. Readers and owners were arrested and copies destroyed; but more and more were printed on the Continent, some in a revised edition, and smuggled across the Channel and eagerly read and discussed. In 1530 appeared an edition of the Pentateuch; but about May 21, 1535, before he had completed the Old Testament, he was arrested. For sixteen months he was held in Vilvorde Prison near Brussels. At last he was condemned as a heretic, and early in October 1536 he was publicly strangled and his body burned at the stake.

But the king's eyes were soon opened. Already Miles Coverdale had revised *Tyndale's Pentateuch* and *New Testament* and translated the rest of the Old Testament. This was issued in 1535 — the first English printed Bible. It was probably printed in Germany. Within a year of Tyndale's death an edition of this *Tyndale-Coverdale Bible* was printed in England (1537) with the "Kynges moost gracious licence," and another Bible containing a revision of *Tyndale's Pentateuch* and *New Testament,* with his previously unpublished translation of Joshua to II Chronicles, edited by Thomas Matthew (John Rogers?), was also published in England. In 1539 appeared the *Great Bible,* Coverdale's own revision, which filled the need created by an injunction of 1538 that a Bible of largest volume be placed in every parish. People gathered in the churches to listen to the reading of the Scriptures by those fortunate enough to be able to read. Other 16th century versions were, in 1560 the *Geneva Bible,* in 1568 the *Bishops' Bible,* and in 1582, 1609-10 the New Testament published at Rheims, France by Roman Catholic scholars, followed by the Old Testament issued at Douai in 1609-10. When King James came to the throne he ordered that a committee be appointed from the "best learned in both Universities, Oxford and Cambridge," and he set up instructions for their work. A few years later the translation was begun by groups of scholars working with small committees. The final text was prepared for the printer by Bishop Bilson and Dr. Miles Smith. Published in 1611, this is known as the *King James* or *Authorized Version.* It gradually replaced the beloved *Geneva Version* and for over three hundred years has held first place in the hearts of English-speaking people.

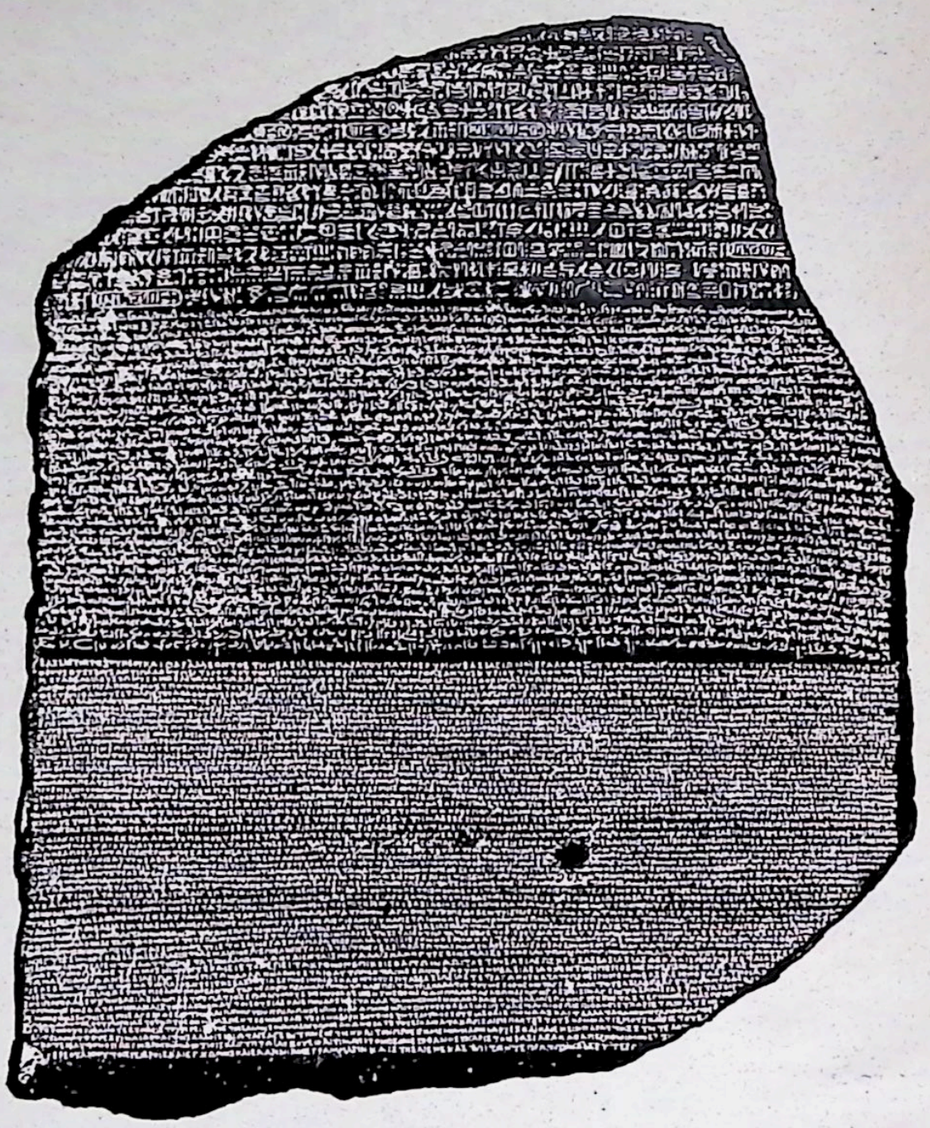
About 1870 a committee of British scholars, with a similar American group, began work on a revision which was published in 1881 (New Testament) and 1885 (Bible), known as the *English Revised Version.* In 1901 an edition was published which incorporated in the text the preferred readings of the American committee. This was known as the *American Standard Edition of the Revised Version.* In the next fifty years many papyrus fragments of even greater antiquity came into the hands of scholars, still further improving knowledge of first-century Greek. In 1937 another group of American scholars, sponsored by the International Council of Religious Education under Dr. Luther A. Weigle, began work on a further revision, of which the new Testament was published in 1946 and the Bible in 1952 — the *Revised Standard Version.*

Thus has the Bible—our Bible—come to us down the long centuries. The many translations and revisions testify to the great efforts of scholars in many ages to determine as closely as possible the original text and to translate it accurately into living speech. These many revisions of text have not changed the basic truths of the Scriptures but have made God's Word more clear to men. In millions of copies the Bible comes from the presses and circulates all across the world. It is *our* Bible—in our homes and our churches. ◆

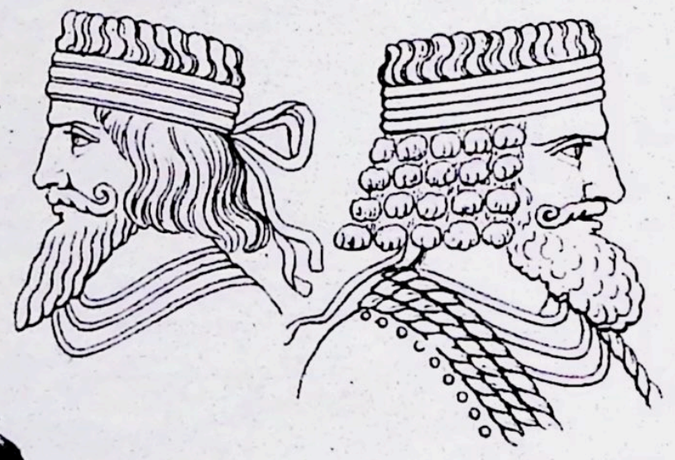
OUR ANCIENT



Inscribed clay tablets, countless in number and infinitely various in size, shape and contents, far outweigh in importance all other kinds of cuneiform inscriptions in existence. Cuneiform writing on clay tablets was used for many centuries for correspondence, recording history, codifying laws and compiling religious literature.



Clay tablets represented all types of literature of the ancients—poetry and prose, myths and epic tales, prayers and hymns, historical, legal, scientific and commercial texts.

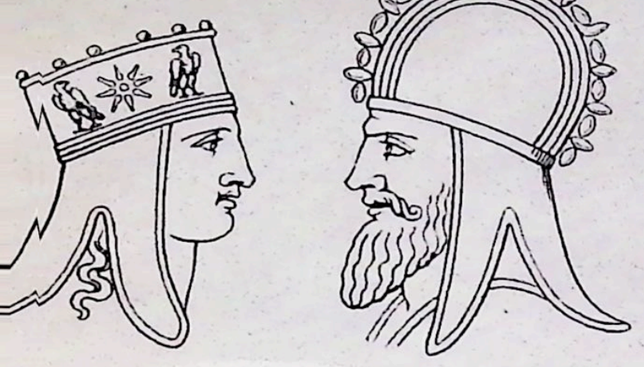


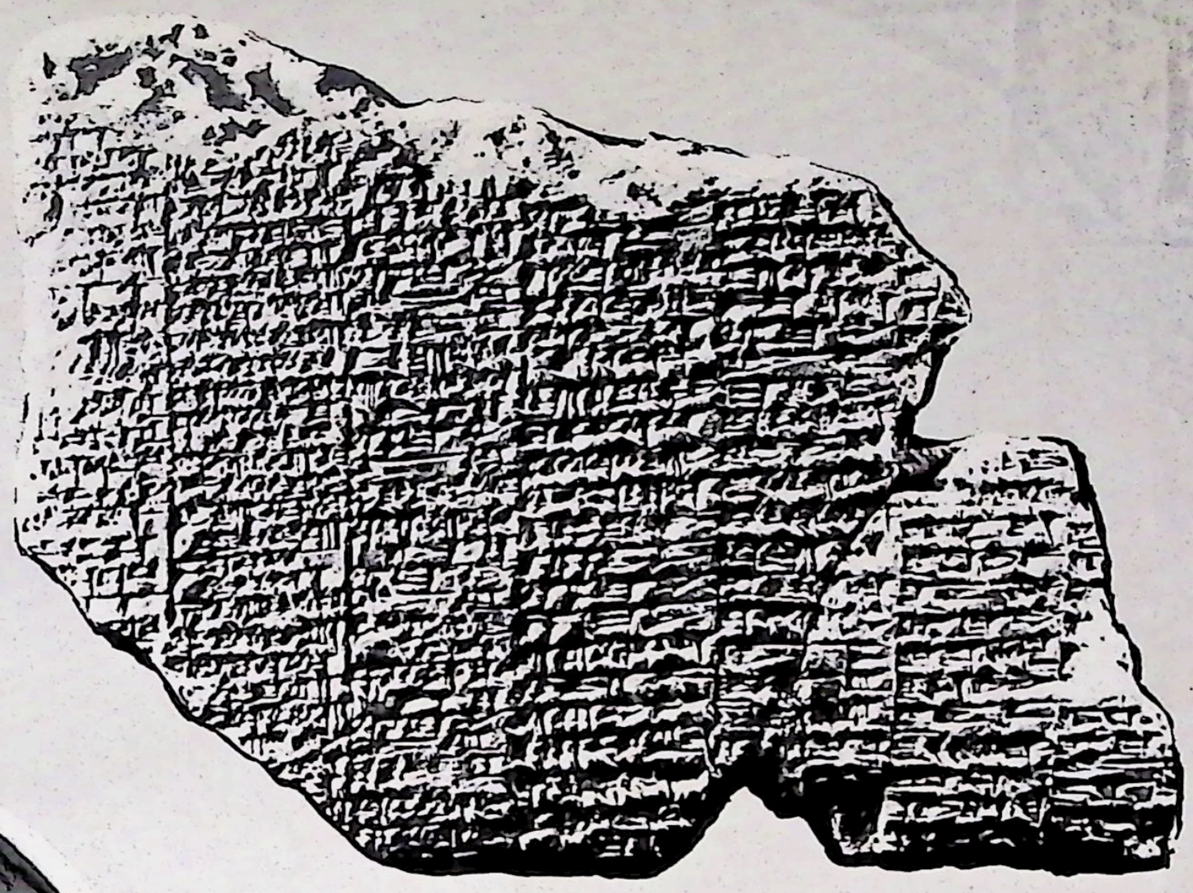
Sumerian clay tablet. The size and shape of tablets is indicative of the periods to which they belong.

Hebrew incantation text inscribed on a bowl, from Babylonia, attributed to the 8th century A.D. The writing is sometimes exceedingly minute, though marvelously clear and sharp.

CIVILIZATIONS

Fragments of the Lipit-Ishtar Law Code, the oldest law code in man's history. As literary products, these clay tablets rank high among the creations of civilized man.



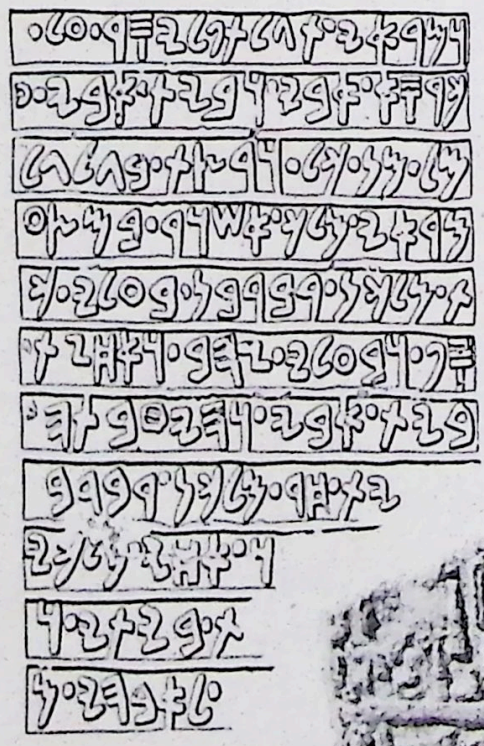


Punic inscription from Malta, 200-100 B.C. The significance of clay tablets in appraising the cultural and spiritual development of ancient civilizations can hardly be overestimated.

The camel has been called the ship of the desert. An animal of historical times, its passive obedience and power of endurance rendered it valuable to Abraham, Jacob, and many other Biblical characters.

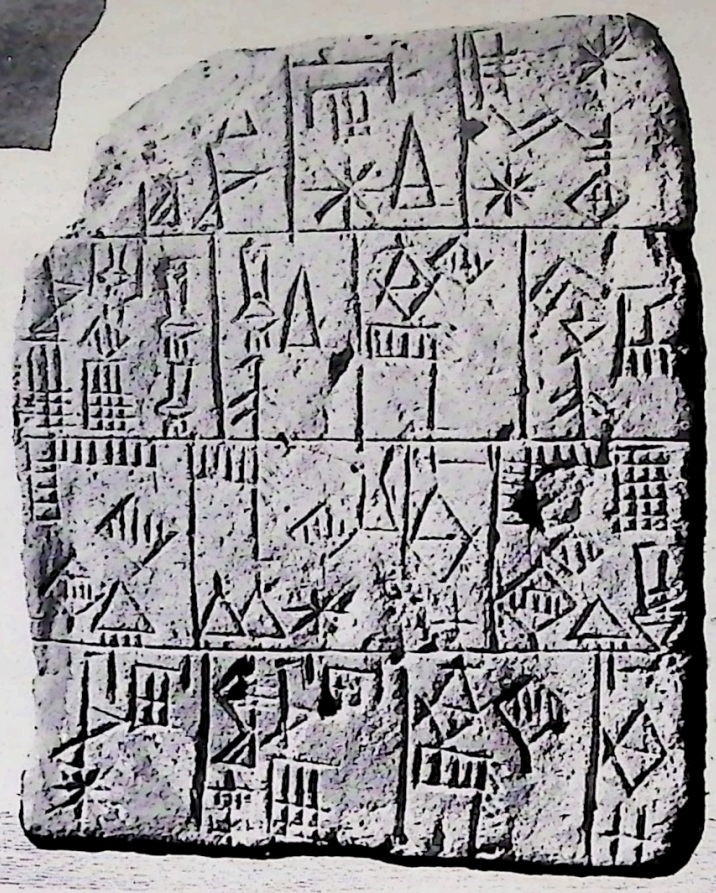
Inscription describing Sennacherib's siege of Jerusalem. The King of Assyria, shown above riding his chariot standing, besieged Jerusalem in 701 B.C. The prophet Isaiah bolstered the morale of the people with his spiritual zeal and helped save the Holy City.

Egyption funerary cones with inscriptions.

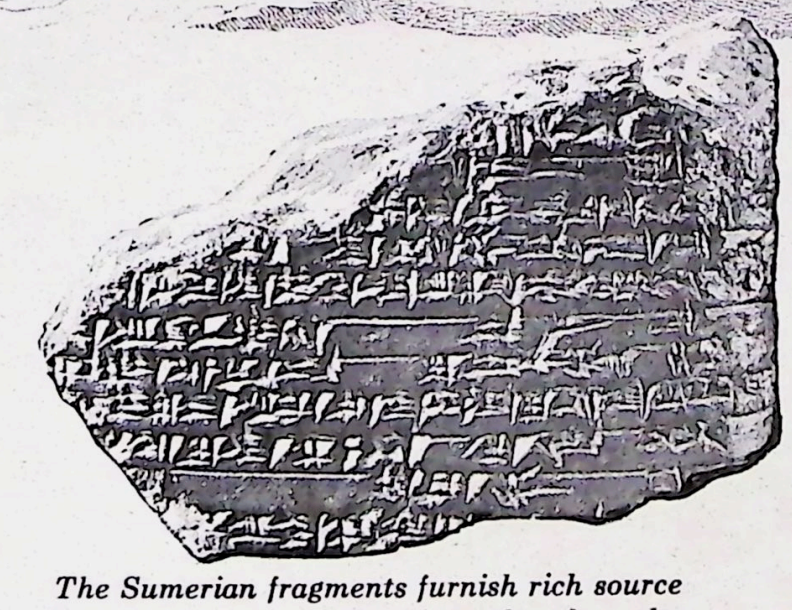


Earliest Aramaic inscription of Bar-Rekub, king of a small Aramaic state of the 9th century B.C.

Hittite hieroglyphic inscription from Carchemish, 8th century B.C.

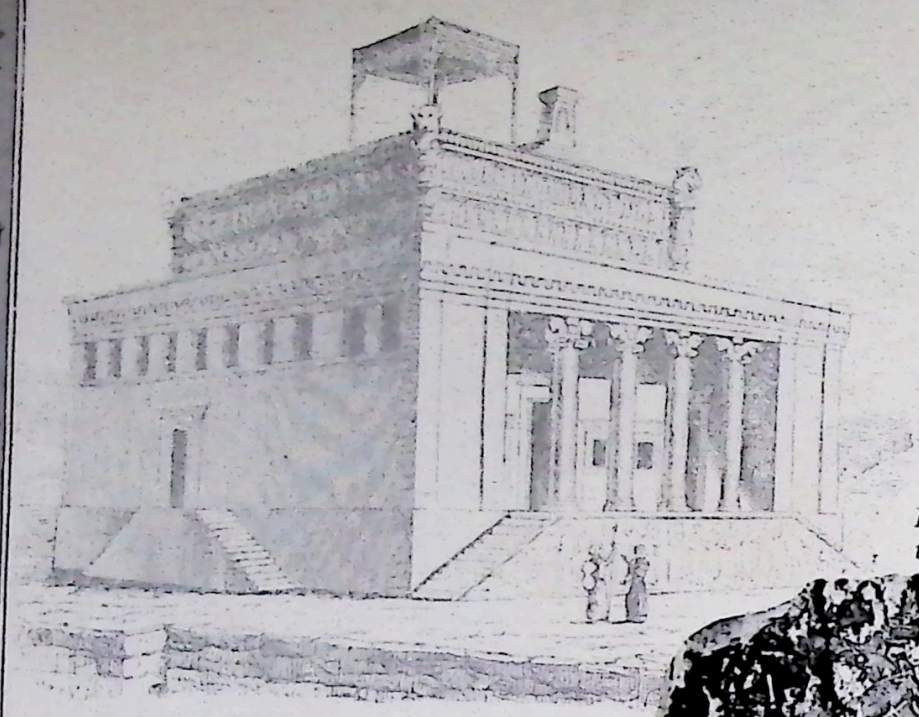


Sumerian clay tablets are practically the oldest written literature of any significant amount ever uncovered.



The Sumerian fragments furnish rich source material to the archaeologist and anthropologist, to the ethnologist and student of folklore.

The Egyptians valued learning mainly because of the power achieved by the learned men, but never succeeded in making a final text of their sacred writing.



Persian palace of King Darius, a sagacious ruler who reigned 521-486 B.C.

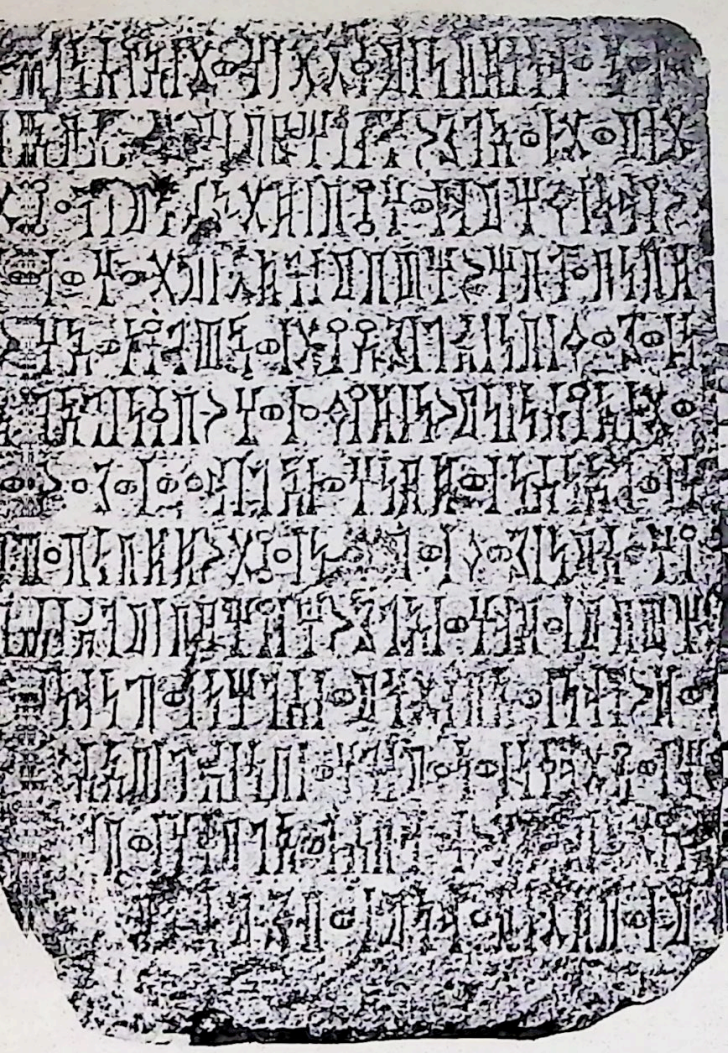
Coins of Israel Year 2 (67-68 A.D.) with inscription "Jerusalem the Holy."

Typical Israelite dress of the 7th century B.C.

Inscription in ancient Hebrew describing the cutting of King Hezekiah's tunnel to carry water.

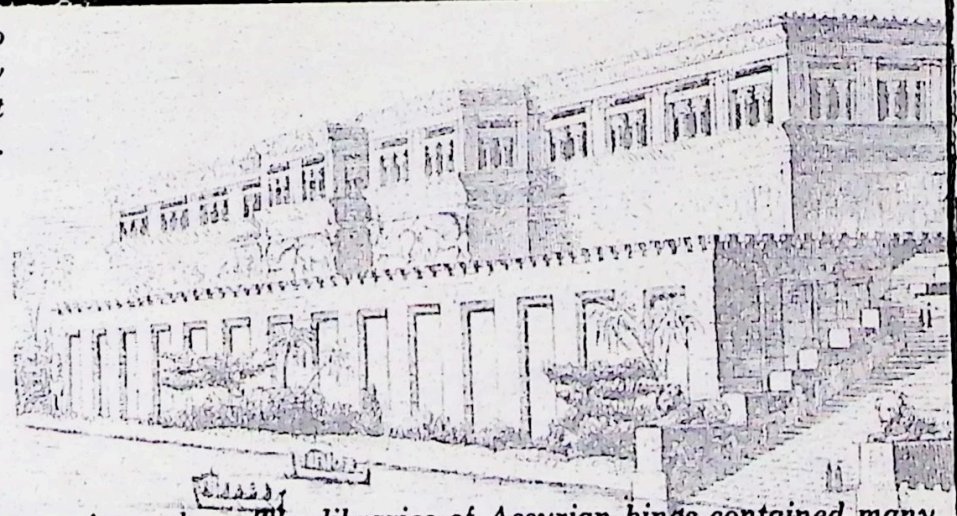
Round clay tablets (2400 B.C.) dealt with the sale and purchase of land.

Sabaean inscriptions. Some scholars consider the Sabaean alphabet the parent of all other Semitic scripts.

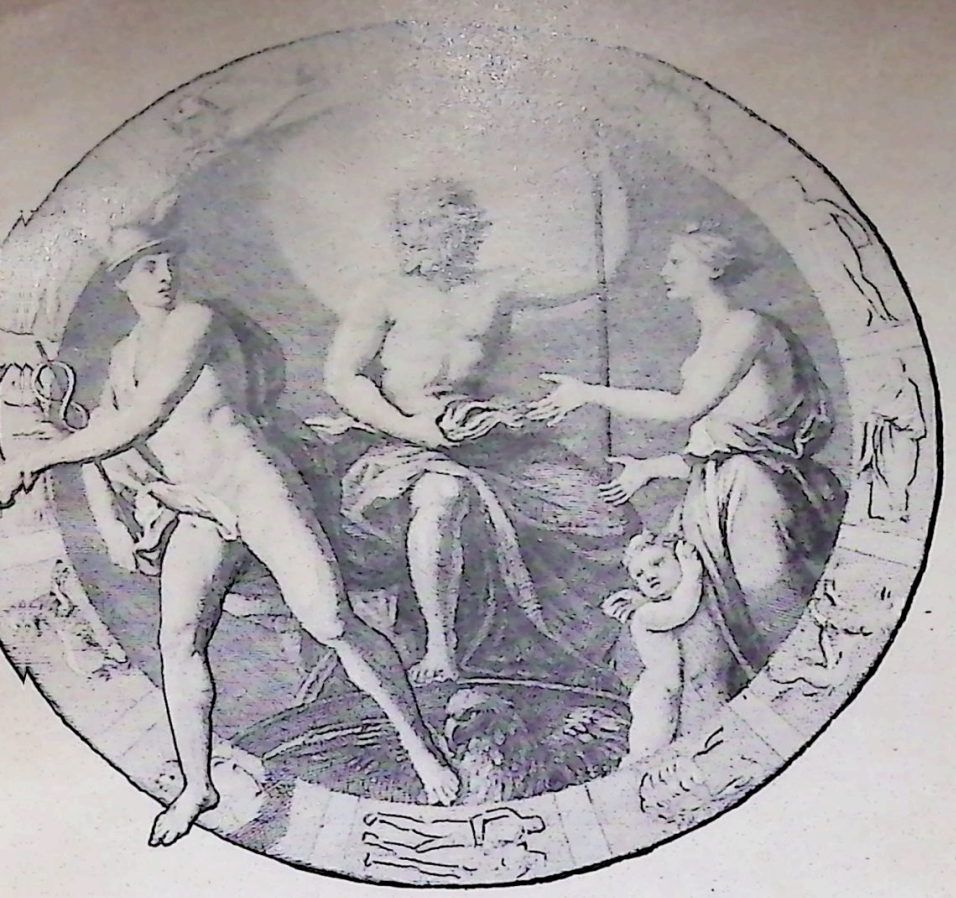


Greek inscription (500 B.C.). Alternate lines go in opposite directions. This was the bridge by which writing from the Semitic right-to-left was changed to the left-to-right we now use.

Ancient Hebrew seal.



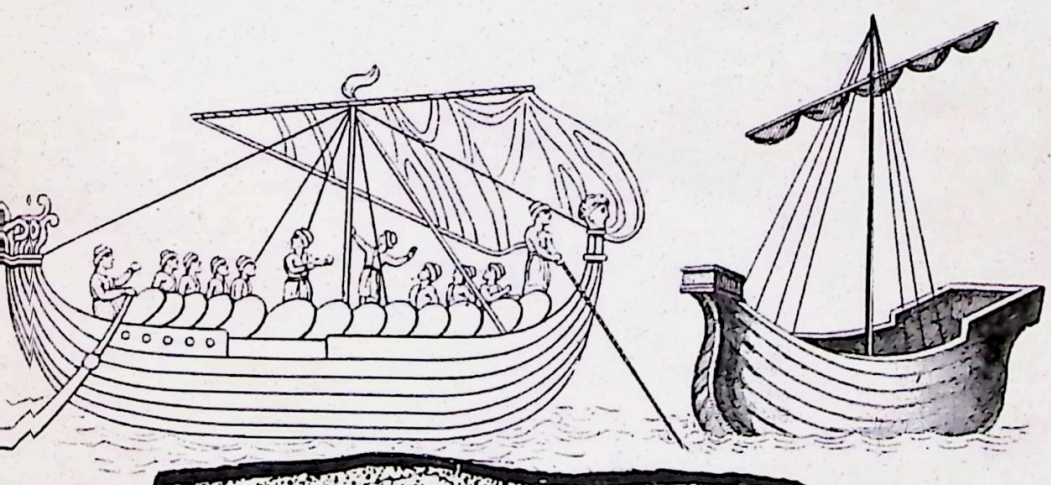
Assyrian palace. The libraries of Assyrian kings contained many thousands of clay tablets on every subject of human knowledge.

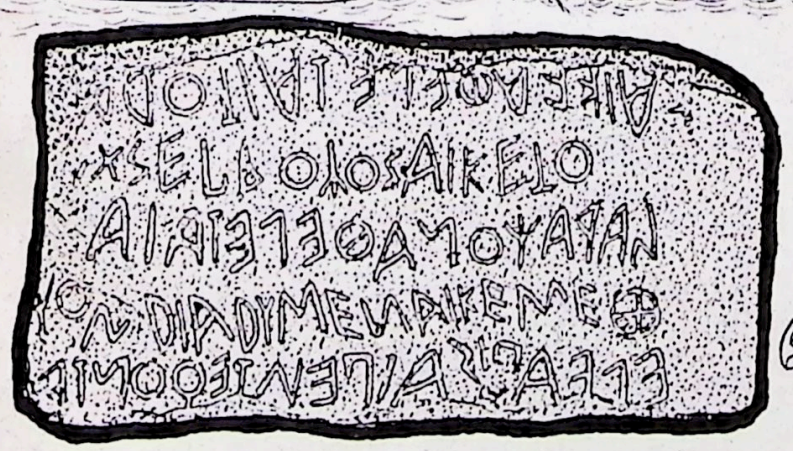


The gods governed the lives of the Greeks as well as of the Romans at all times. Religion permeated every aspect of their culture. The gods were entreated to protect everyday events. Every market place had a temple and altar dedicated to Zeus, Hermes or Apollo.

Stone slab with Greek inscription. Tablets had to be moistened enough to take the impression of a stilus, a straight stick of hard wood or metal. While the clay was still soft, the scribe impressed the cuneiform strokes, line by line. To make the tablet durable, it was exposed to the sun and dried hard.

It was not until the world-conquest of Alexander the Great and the formation of the Seleucid empire in the 4th century B.C. that Greek thought made its strong impact on Judaism.

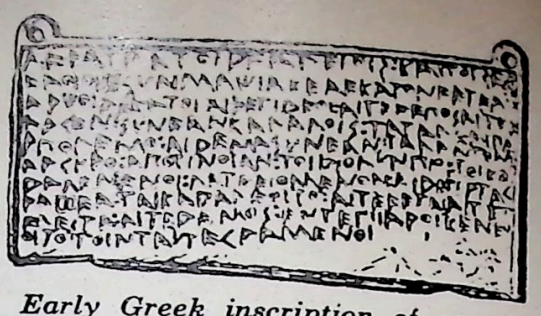




Earliest treaty in Greek (6th century B.C.).

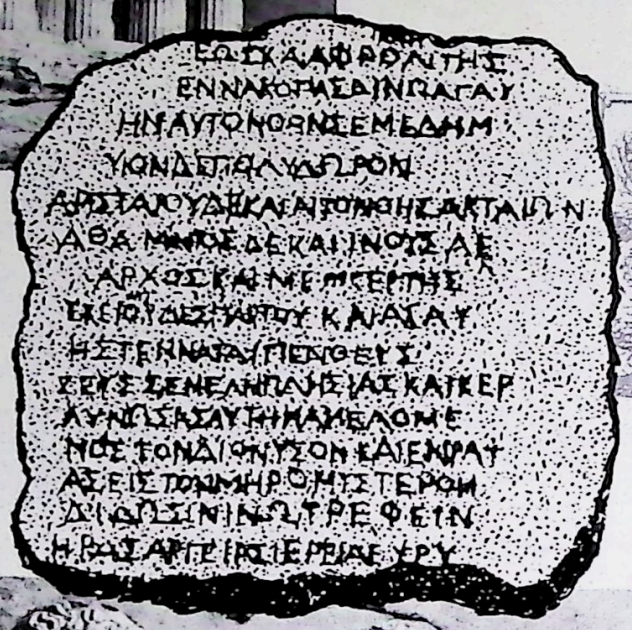
Greek inscription from Corinth.

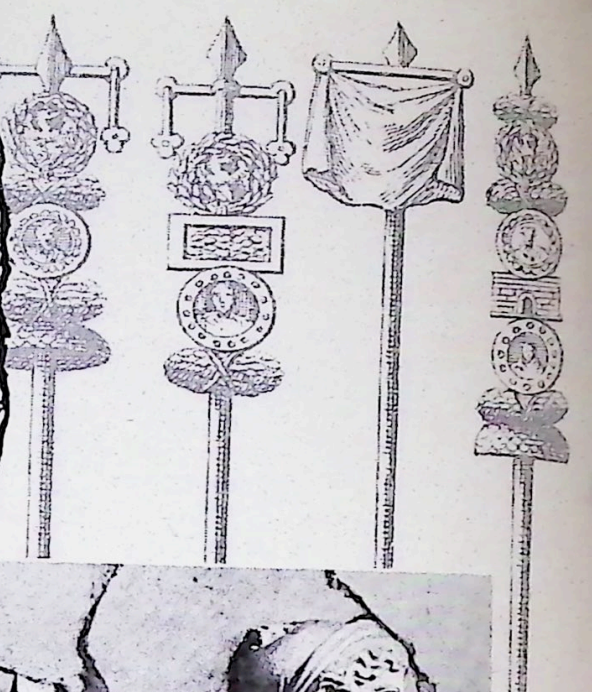
Greek architecture consists mainly of temples. There was an extensive architecture which included fortifications, palaces, houses, gates, halls and sports grounds, but their forms were developed from sacred architecture.

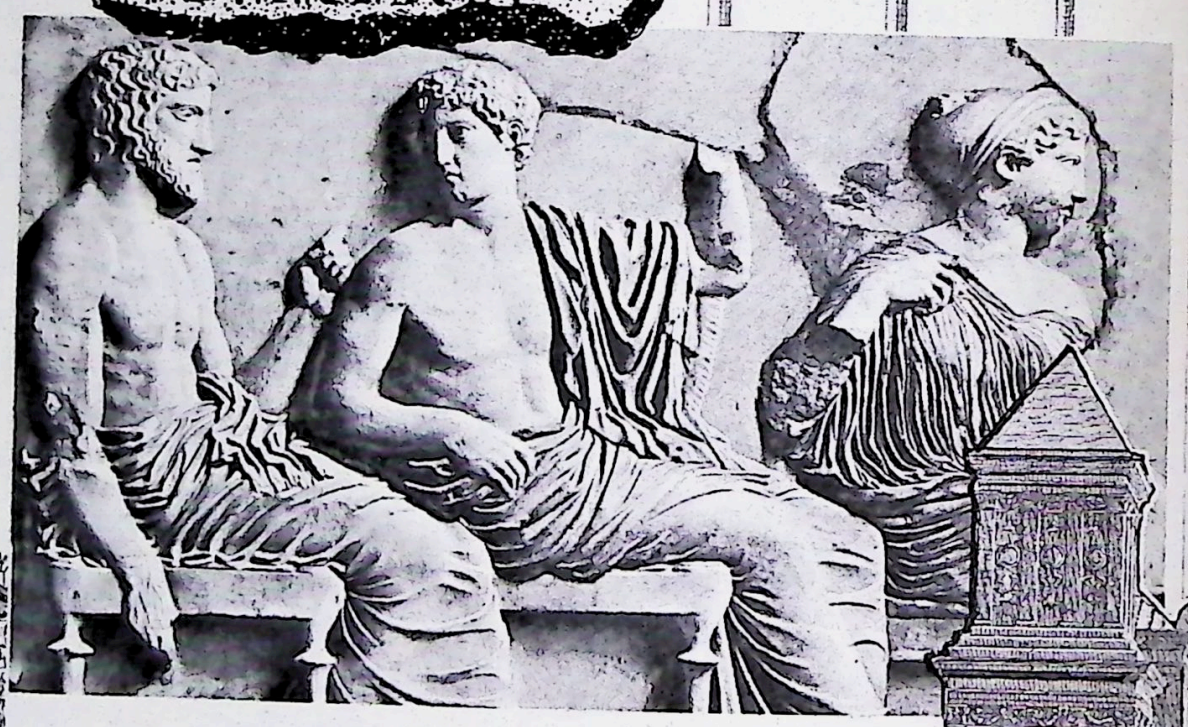


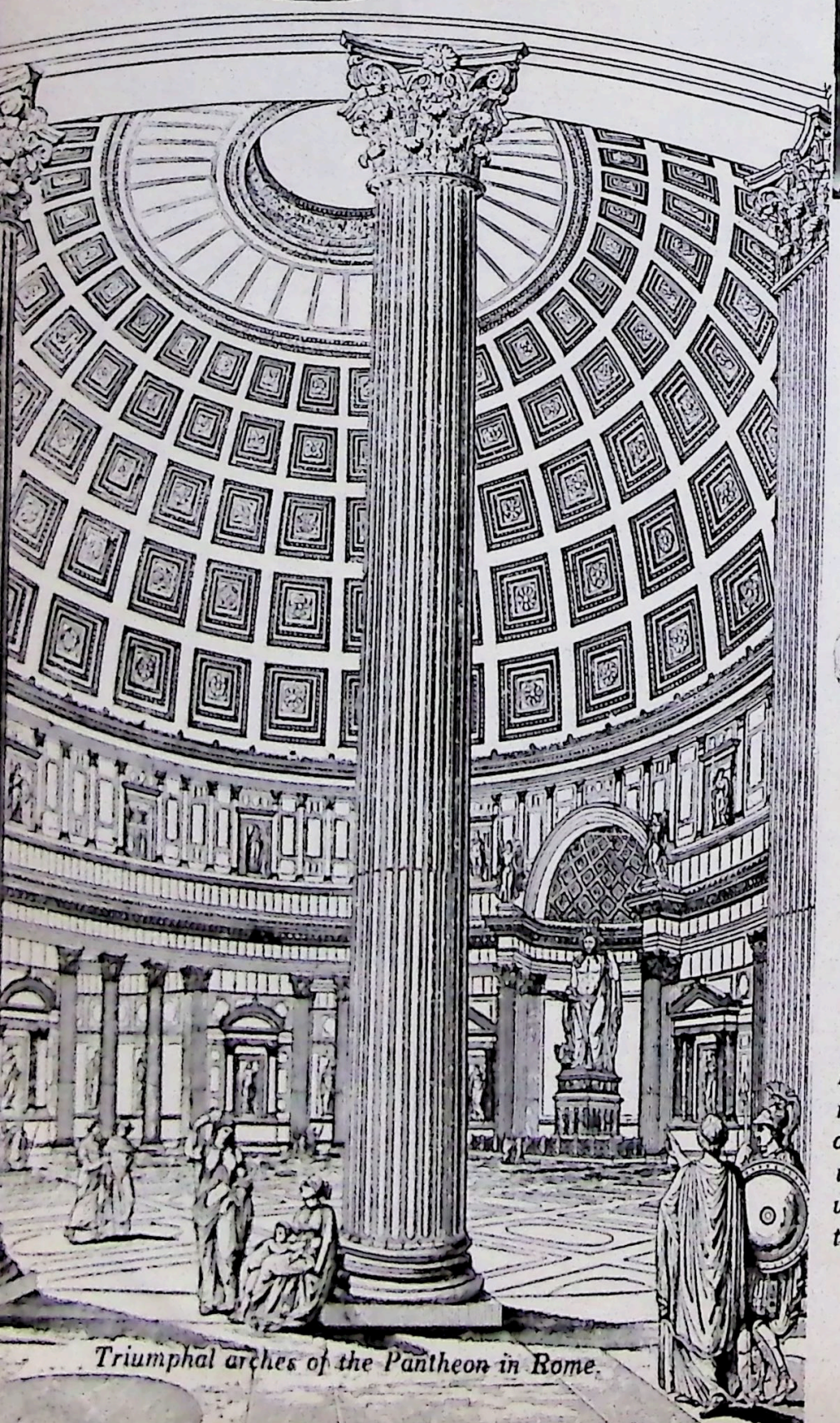
Early Greek inscription of sacred law, written from right-to-left.

Greek tablet. The ancients always wrote on stone, bronze or wooden tablets in the schools, and privately also on folding tablets.

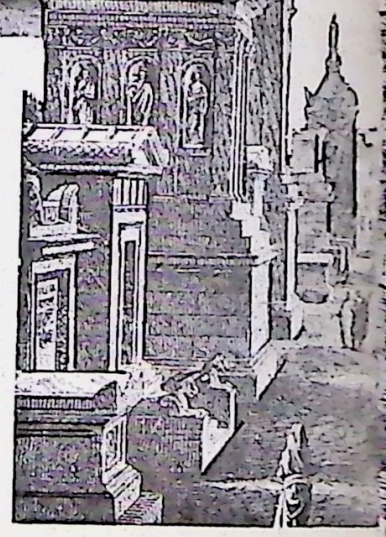




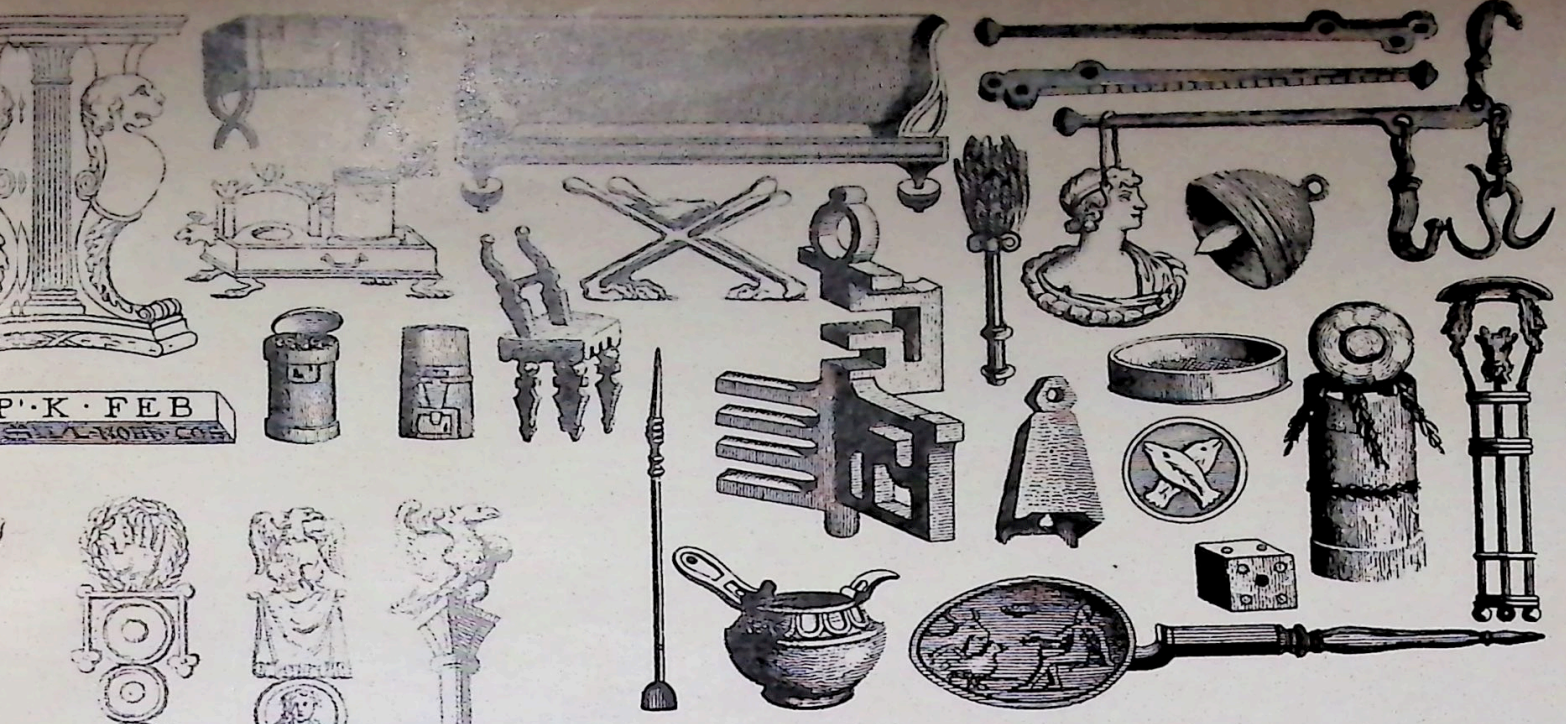




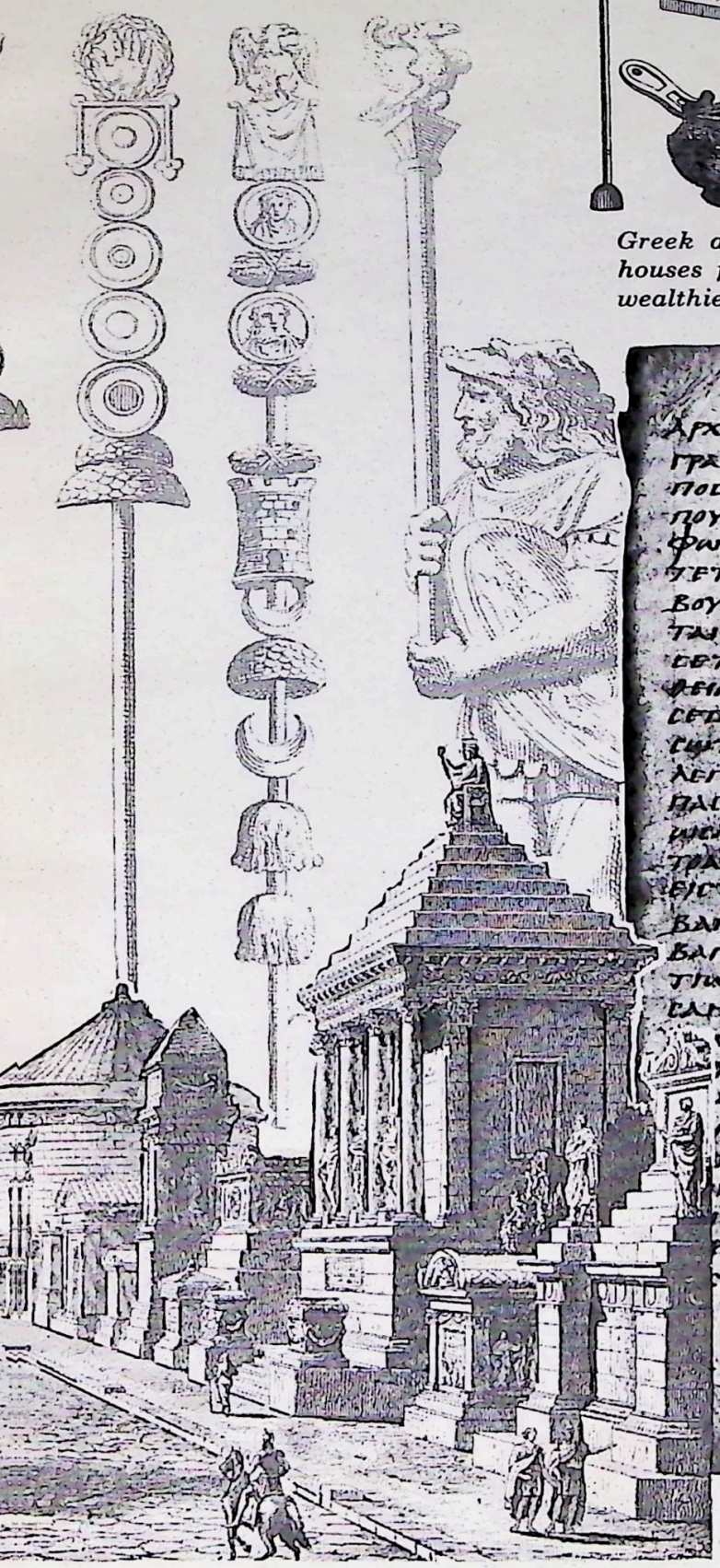
Triumphal arches of the Pantheon in Rome.



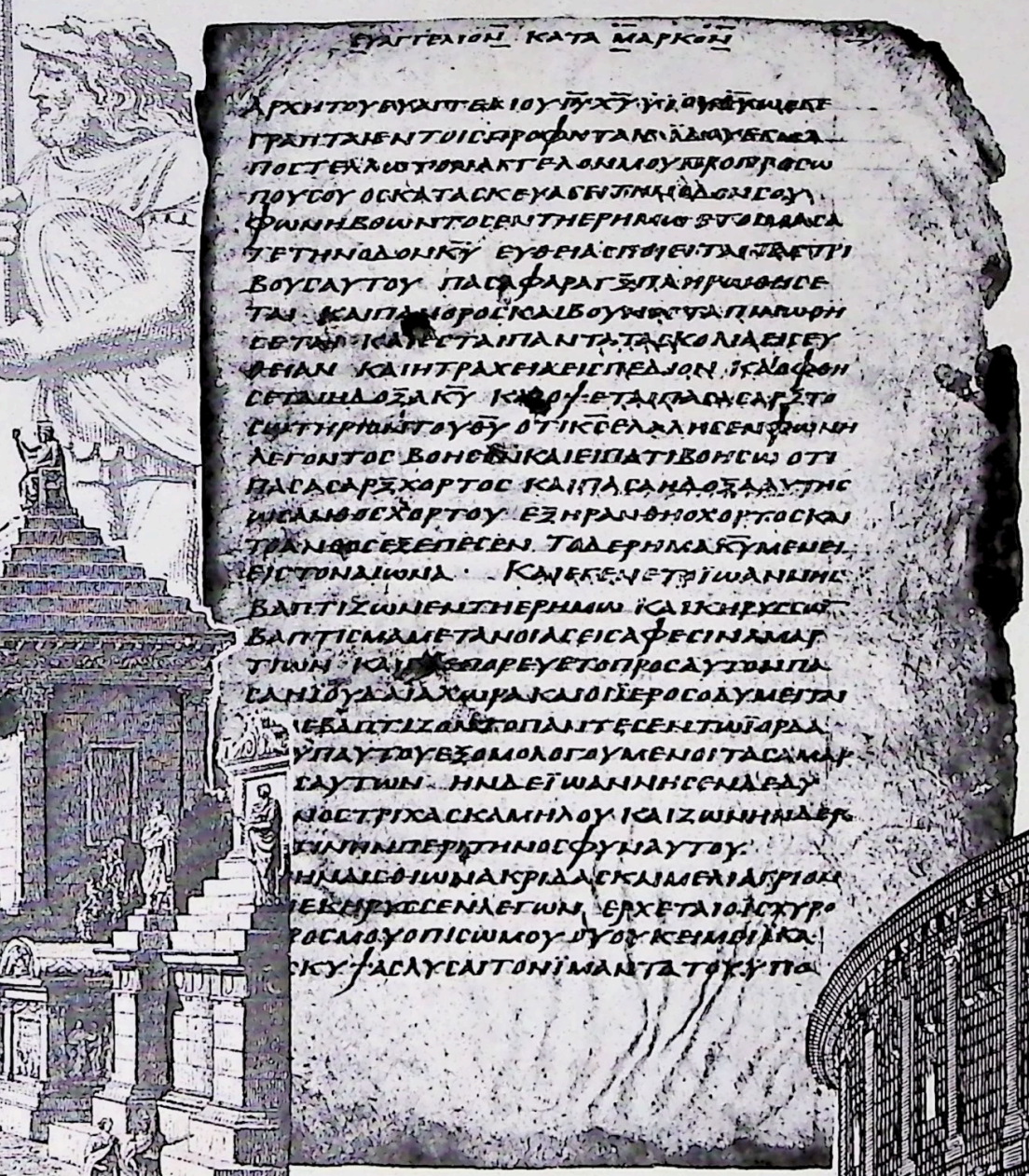
Roman emperors wanted to be recognized in their statues as living people, and many copies were made of a statue and given as presents. The statue was held in almost equal esteem as the presence of the emperor himself.



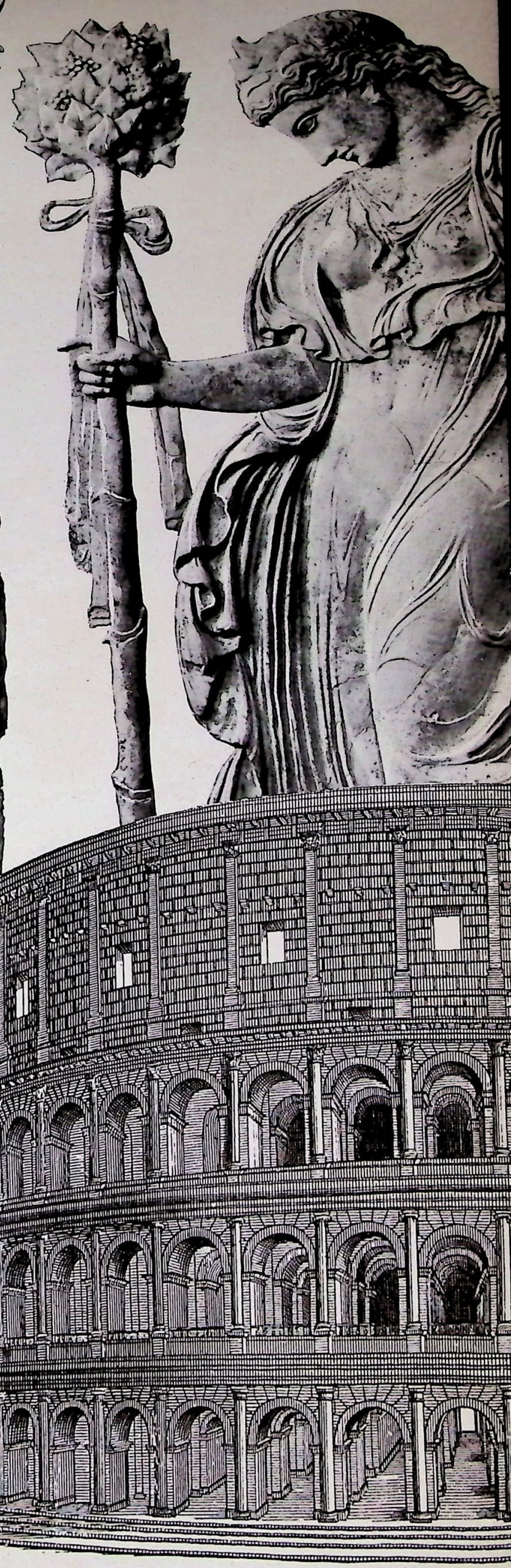
Greek and Roman furniture and fixtures. In the poorest houses furniture was practically nonexistent and even the wealthiest had little by modern standards.

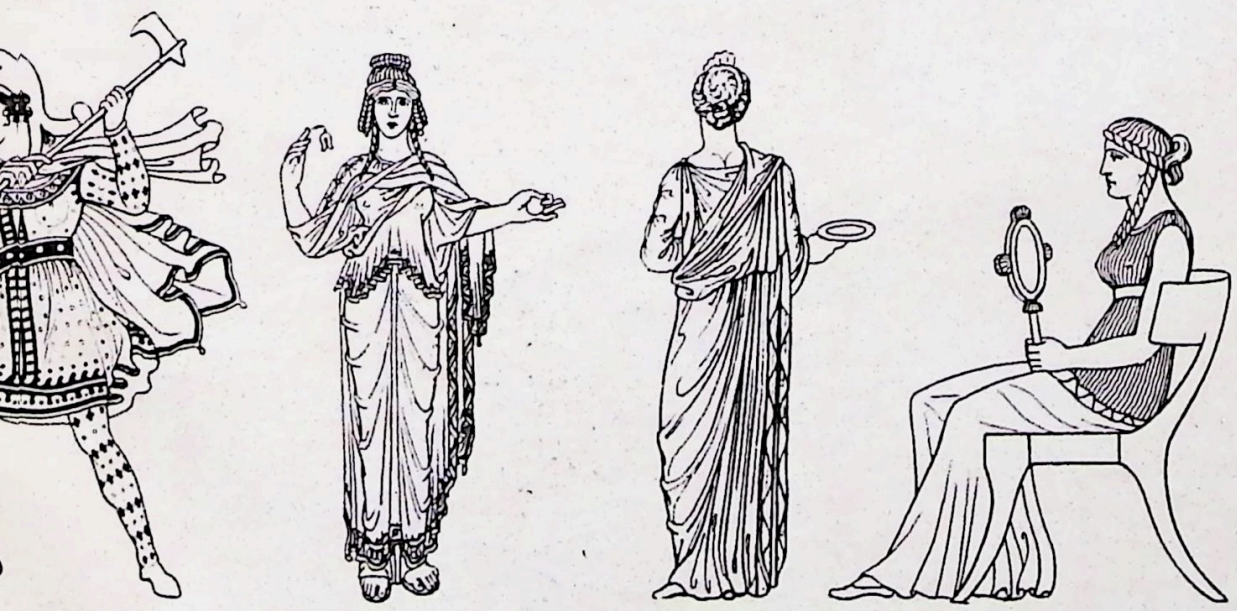


Via Appia, near Rome, a symbol of Roman architecture. On both sides are tombs and monuments.

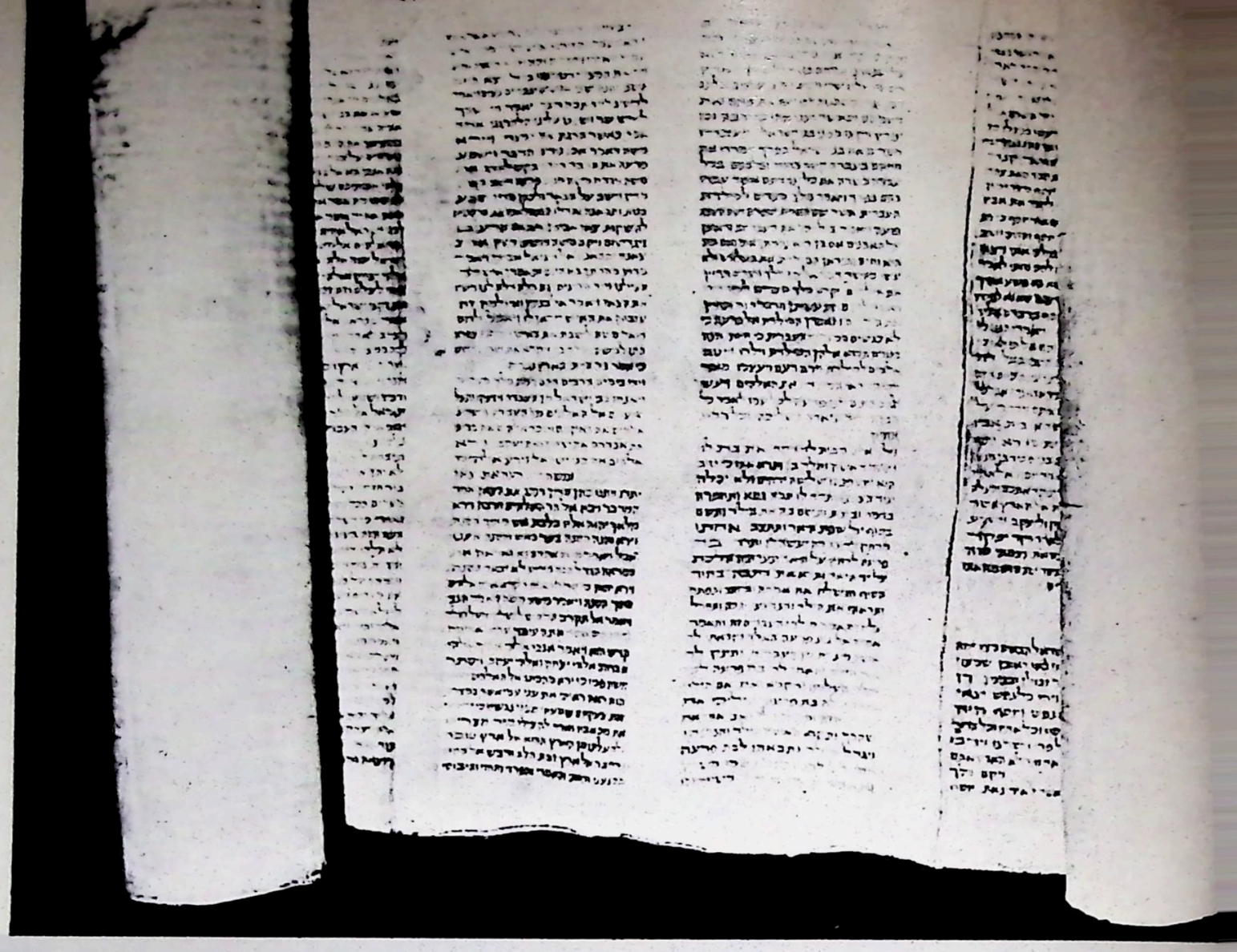


Greek parchment manuscript of the 4th century.

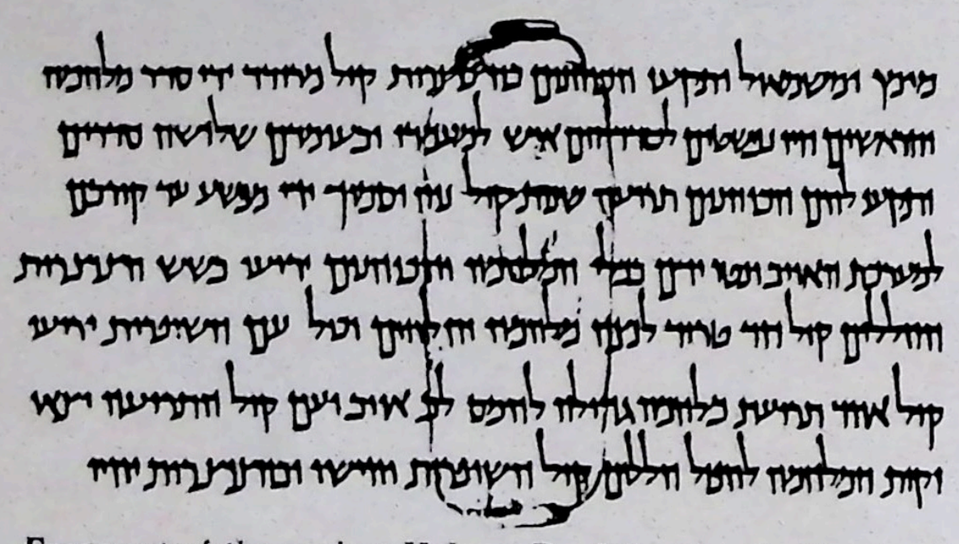




The education of the body as well as of the spirit, the close harmony of body and soul, was always the special educational task of the ancients.



Early Hebrew scroll of the 14th century. Scribes were required to exercise extreme care in copying the sacred text. It is reported in the Talmud that Rabbi Ishmael counselled a prospective copyist in these words, "My son, be careful in your work, for it is a heavenly work, lest you err in omitting or adding one jot, and so cause the destruction of the whole world." Because of this reverence and scrupulous care for the text, the Old Testament has been transmitted to us with remarkable accuracy.



Fragment of the ancient Hebrew Dead Sea Scrolls, discovered in a cave in 1947 near Jericho, overlooking the Dead Sea. This impressive manuscript, found hidden in earthen jars, contained the entire Hebrew text of Isaiah from the 1st century B.C.

ΔΕΛΦΗΝΕΠΑΙΝΩΝ. ΤΑ
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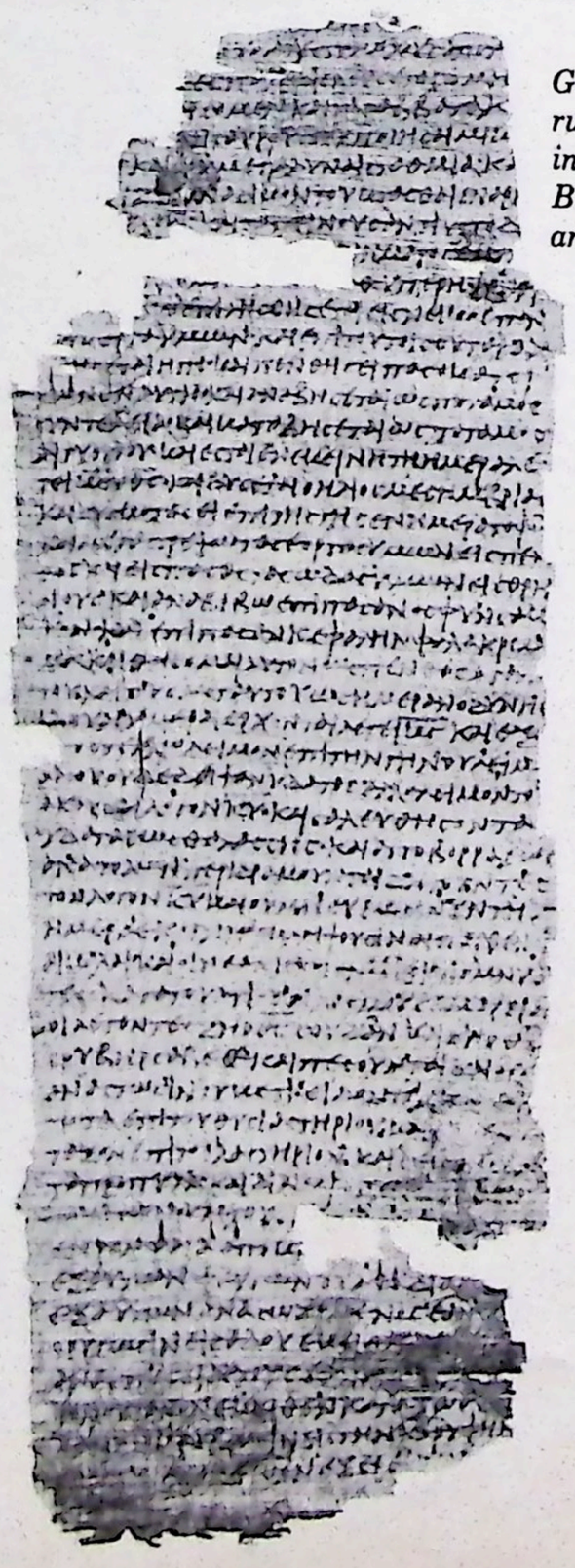
Greek script of the 9th century.



Greek-Egyptian manuscript written on papyrus roll in the 3rd century. Papyrus was used in Egypt as far back as the third millenium B.C. It was the chief writing material of the ancient Graeco-Roman world.

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Latin Biblical commentary dating about 569 A.D.

ERAEBERETQVESVAESPECTACVL
QVALISADINSTANTISACIESCUR

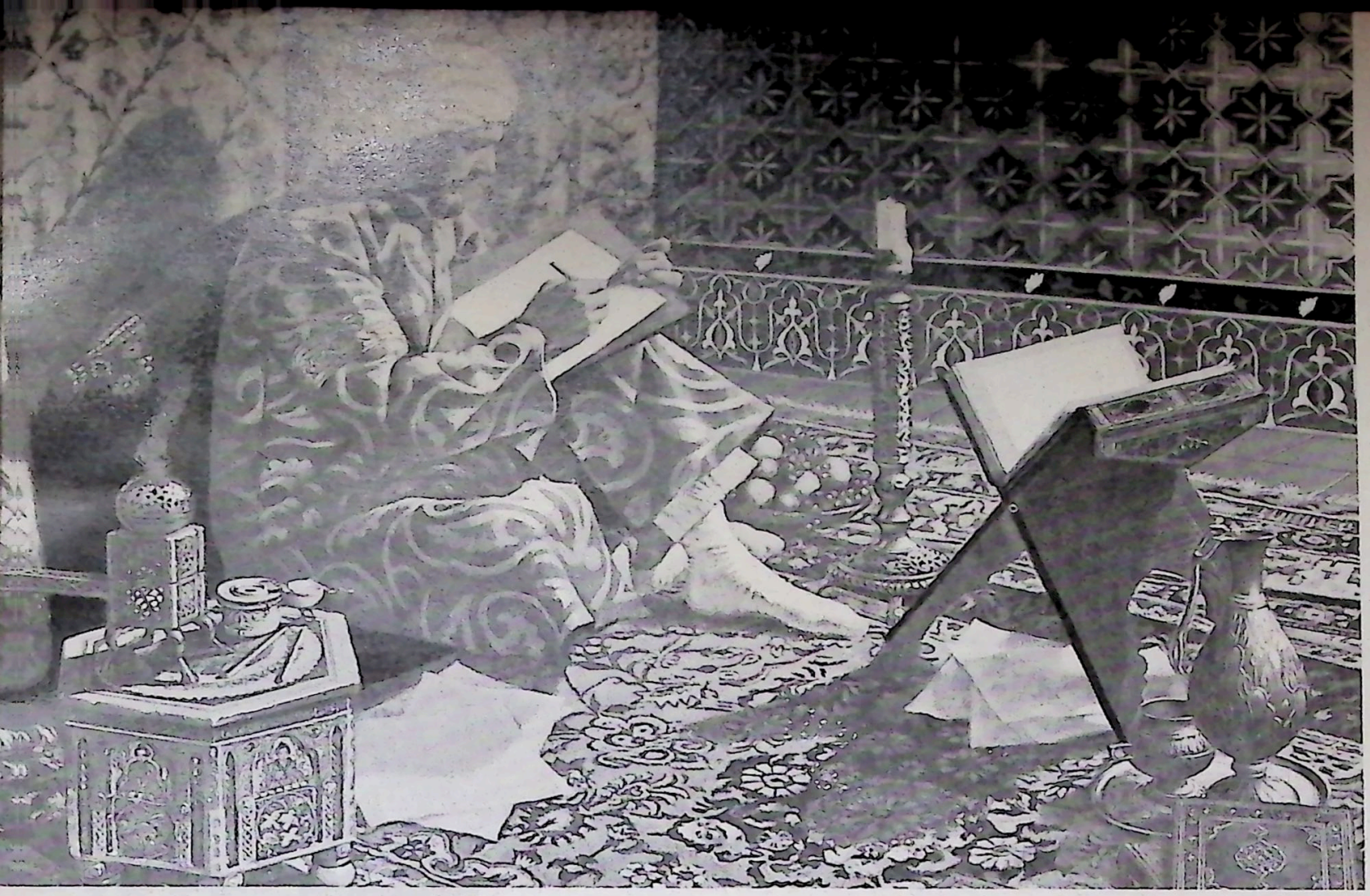
Latin poem about battle, before 79 A.D.

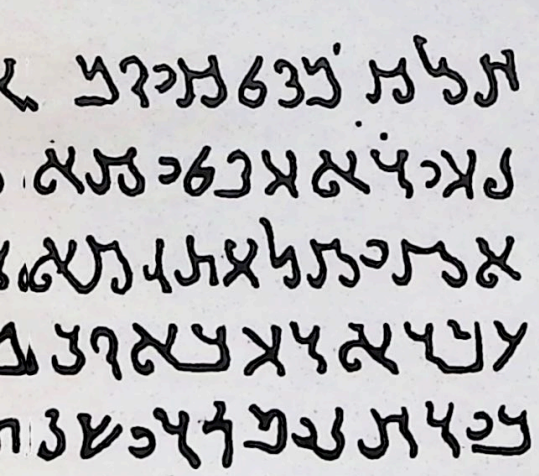
Samuter Gprimapes sacerdoas
inludebant eum cumscribis

Latin gospels written in the 7th century.

Latin writing from a waxed tablet, about 59 A.D.

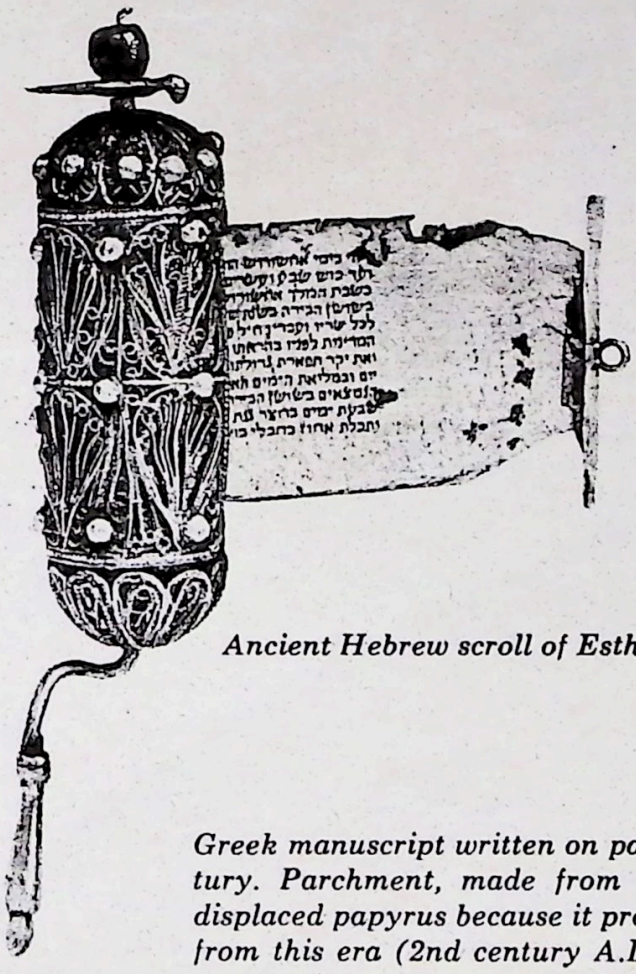
Latin Gothic handwriting, dating from 1191 A.D.





Aramaic, the language of Jesus, was the dialect of ancient Palestine.

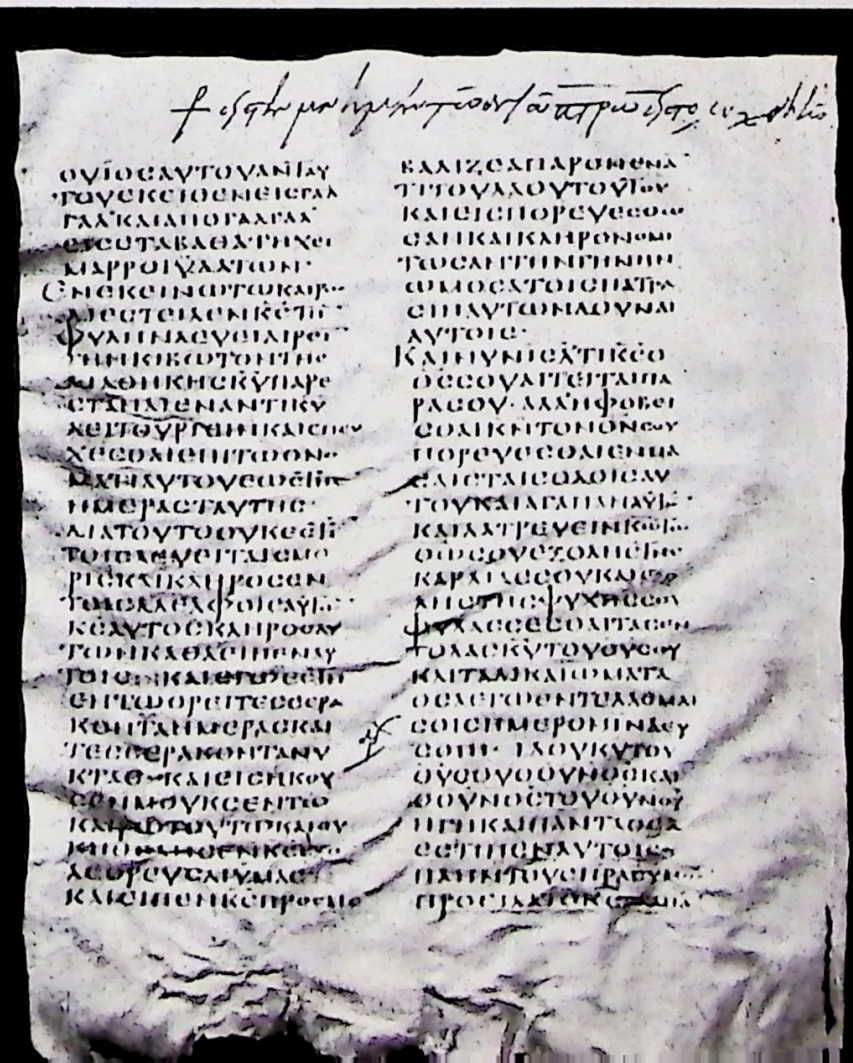
The art of writing is as old as Abraham, but there are no certain traces of it prior to the Hebrews' stay in Egypt. In the time of Moses the knowledge of the art is presupposed. Hebrew was developed from a primitive Semitic alphabet. Skins were the most ancient writing material. Later the Egyptian papyrus came into use among the Jews, and afterward parchment, on which the original form of the law was written with ink. In David's time parchment was used in the form of a roll. A pen of reed with ink was used, as it still is in the East.

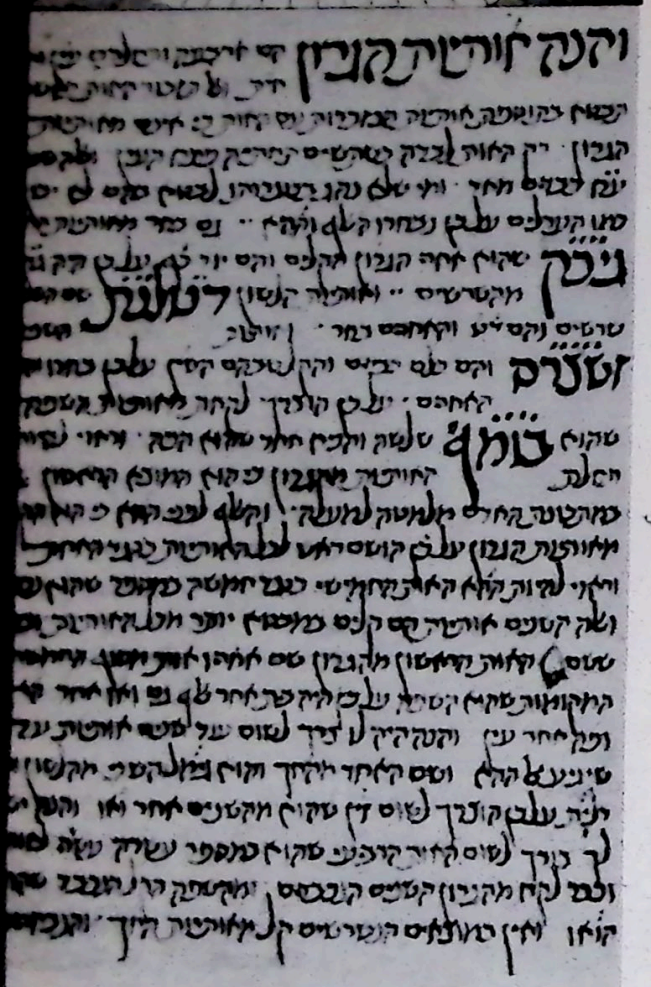


Ancient Hebrew scroll of Esther.

From the 10th century onwards the writing on the manuscripts changed. Scribes ceased to write in capital letters and began to use cursive writing like our own. There are many hundreds of these miniscule manuscripts, but because they came so much later they are of less value. No ancient book has nearly so many ancient manuscripts from which to construct a true text as the New Testament.

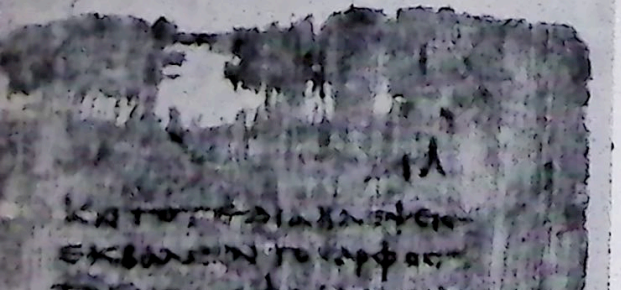
Greek manuscript written on parchment during the 5th century. Parchment, made from prepared skins of animals, displaced papyrus because it provided great advantages. It is from this era (2nd century A.D.) that the New Testament manuscripts come.

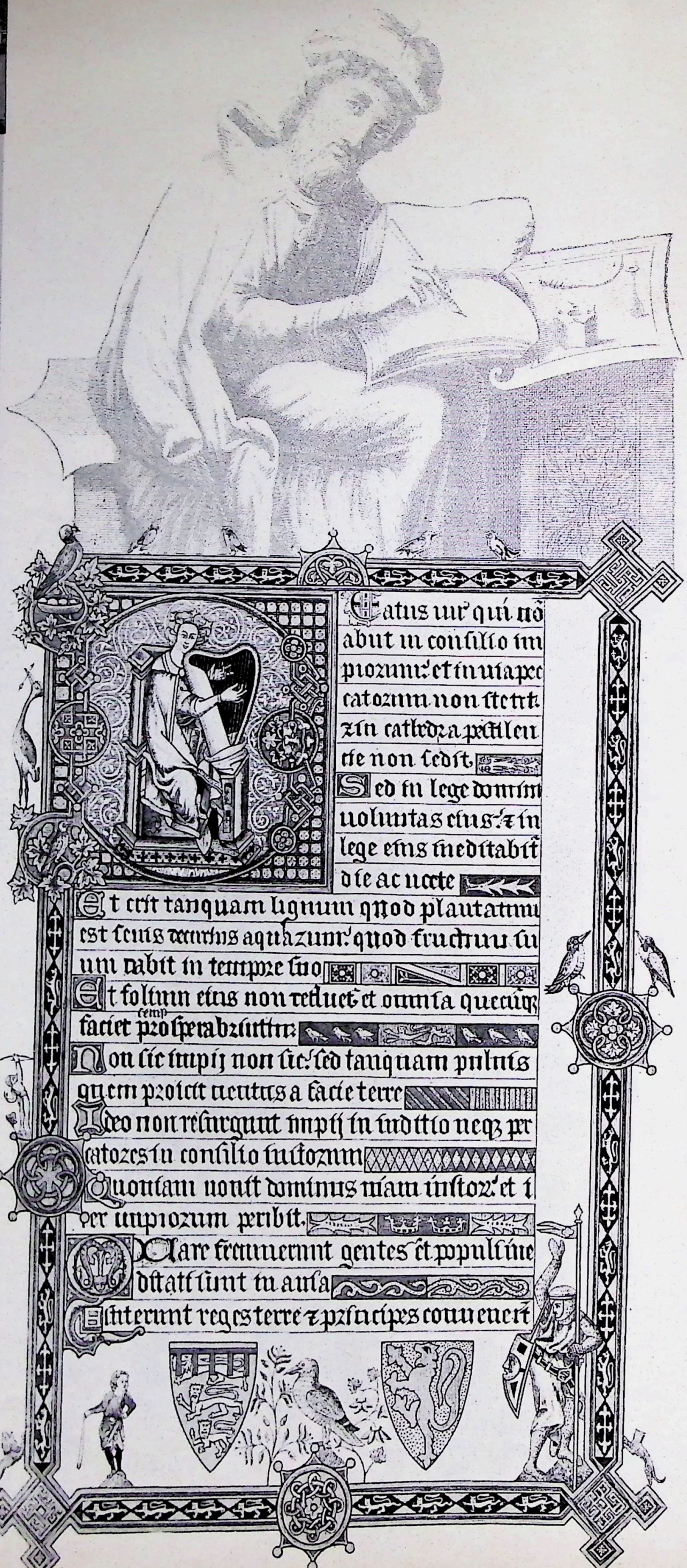




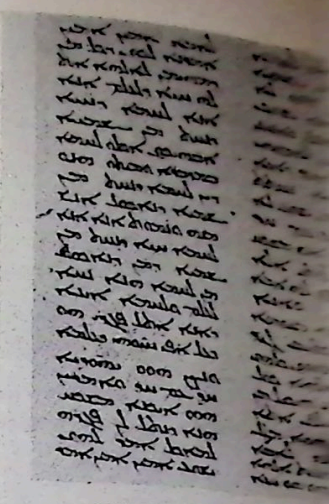
Manuscript page from the Spanish-Hebrew Philosopher Abraham Ibn Ezra's (1092-1167) introduction to commentary on the Book of Exodus, in Hebrew.

The Sayings of Jesus, fragment of a papyrus codex (3rd century A.D.).

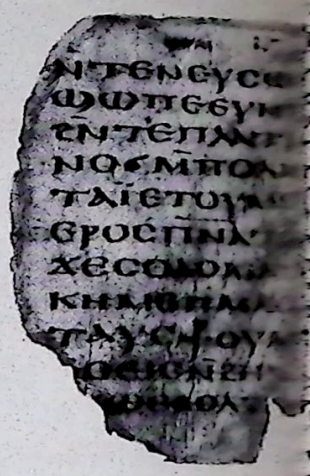




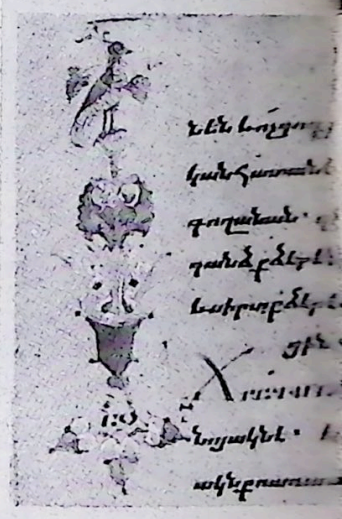
An example of an illuminated manuscript, with beautiful ornamentations of border and letters, the work of monks in the middle ages.



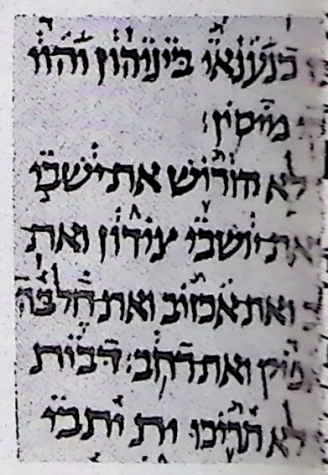
Biblical manuscript, 5th century.



Sahidic version, 5th century.

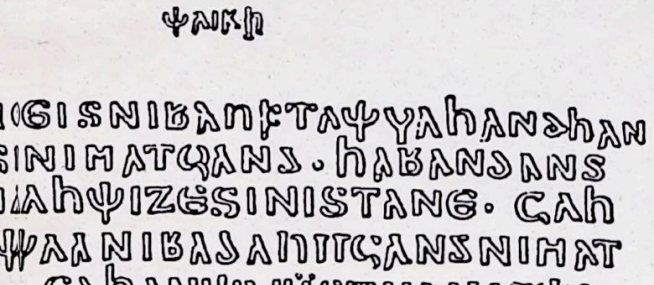


Armenian version, of 1217.

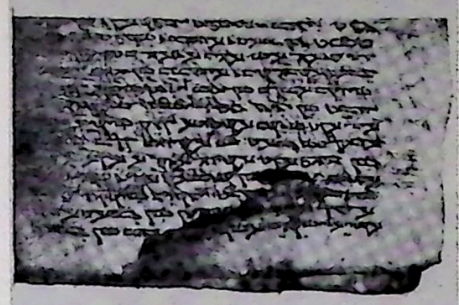


Hebrew manuscript, 9th century.

The superb Hebrew codex known as the "Kennicott Bible."

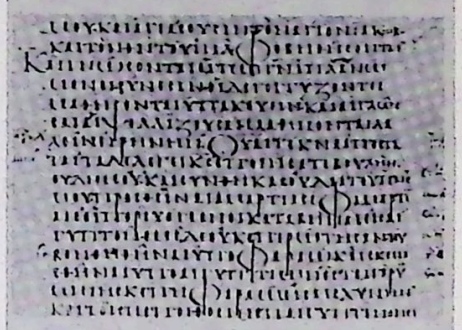


Page from "Gothic Gospels."



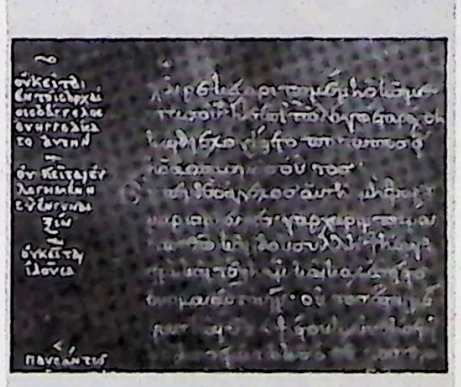
Hebrew Pentateuch, 9th century.

Syriac version, 9th century.

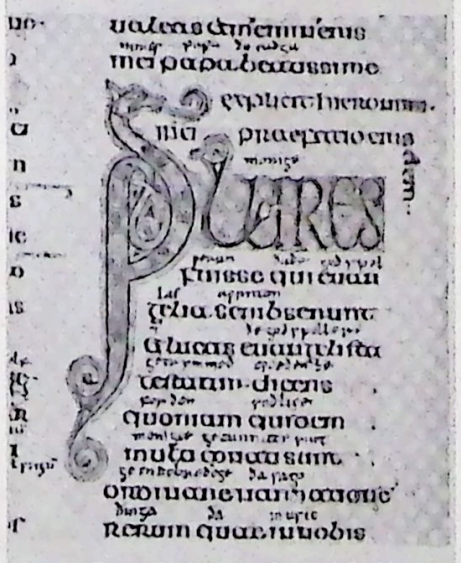


"Septuagint," 6th century.

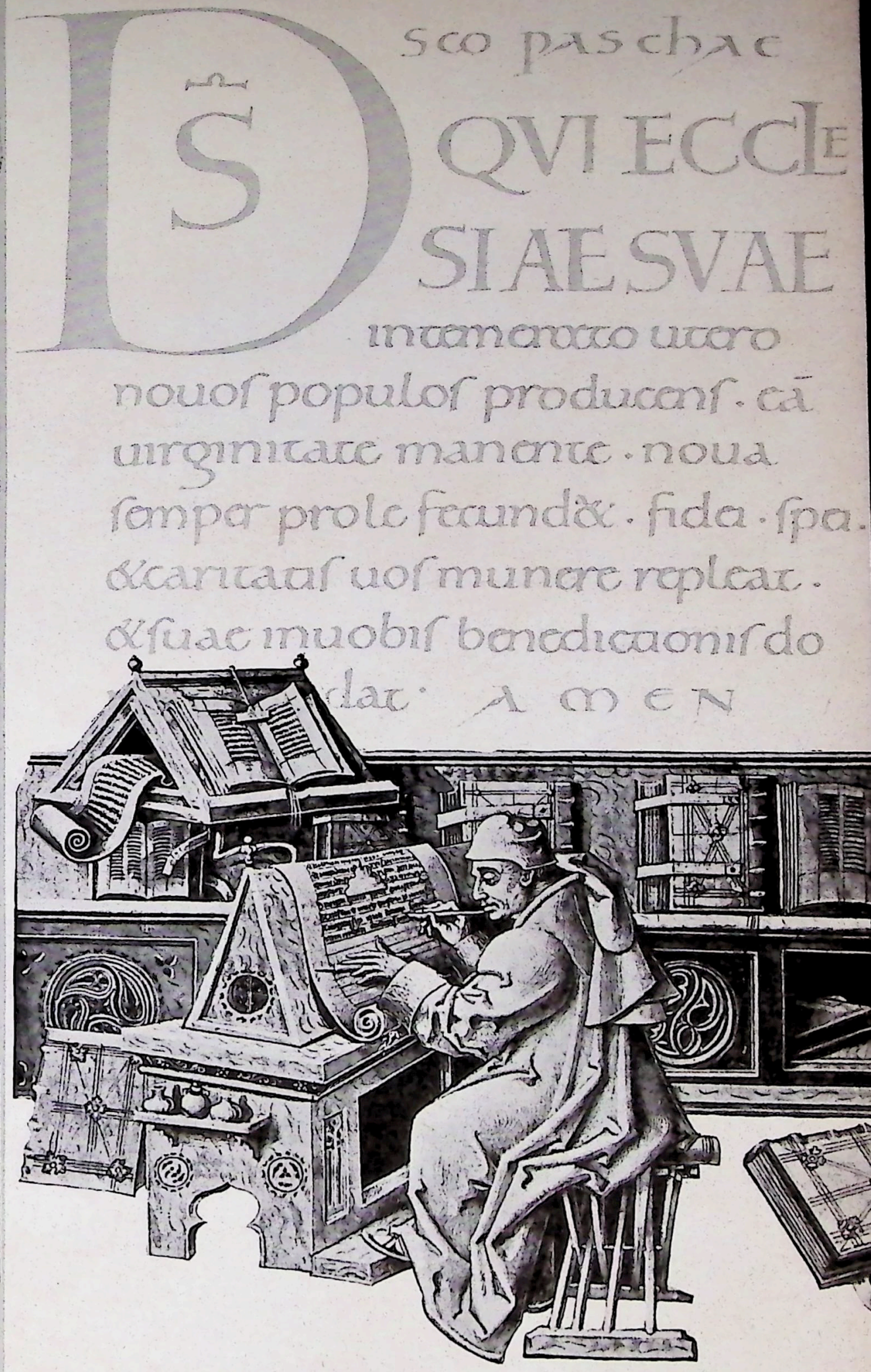
"Southampton Psalter," 10th century.



Greek manuscript, 9th century.



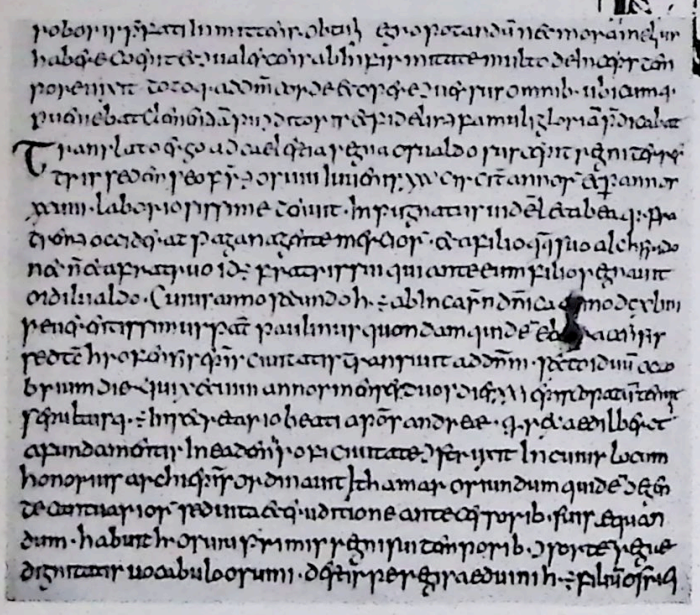
"Lindisfarne Gospels," 8th century.



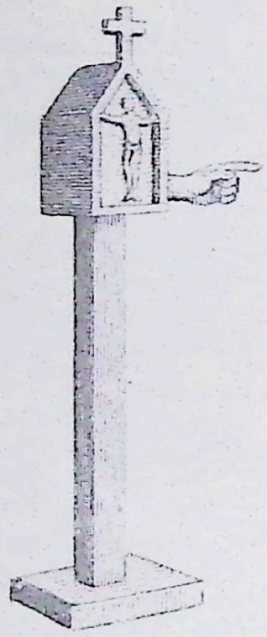
Jean Mielot, a famous scholar and caligrapher of the middle ages. Illustration shows how books were produced until the invention of printing.

The English Bible

The Venerable Bede.



Bede's manuscript, written by the monk about 735 A.D., was a translation of the "Latin Vulgate Bible" into Anglo-Saxon, the language then spoken in England.



THERE is evidence that many paraphrases and translations of parts of the Scriptures were made in various dialects for the people of England before the 14th century. Invasions and wars, with the attendant destruction of property and confusion of language, coupled with widespread illiteracy, have caused the disappearance of most of them. The earliest portion of Anglo-Saxon literature now extant is the paraphrases of Caedmon, the cowherd who, in the 7th century, put into robust and glowing song the creation of the world, the wanderings of the Children of Israel and the stories the monks at Whitby told to him from the Latin.

About the same time versions of the Psalter were made by Aldhelm and by Guthlac. The Venerable Bede, a monk of Jarrow, was at work on a translation of St. John's Gospel when he died in May 735. King Alfred prefixed a translation of the Decalogue to his body of laws called *Dooms,* with an abridgment of a few other portions; he is supposed to have begun a translation of the Psalms before his death in 901.

These Anglo-Saxon translations are often glosses, or literal translations written between the lines of the Latin text of an older manuscript. Noteworthy among these are the *Vespasian Psalter* (9th century), the earliest extant portion of any part of the Bible in English; and the *Lindisfarne Gospels,* containing a Latin text from the hand of Bishop Eadfrith and an interlinear Anglo-Saxon (Northumbrian dialect) translation by Aldred, about 950.

There were undoubtedly translations in Norman English, but little is known of them. The language was, however, affected by the Conquest and we find the versions thereafter much more easily read today than the earlier ones. Paraphrases and more or less literal translations followed in this later form of English. In the early 14th century the best

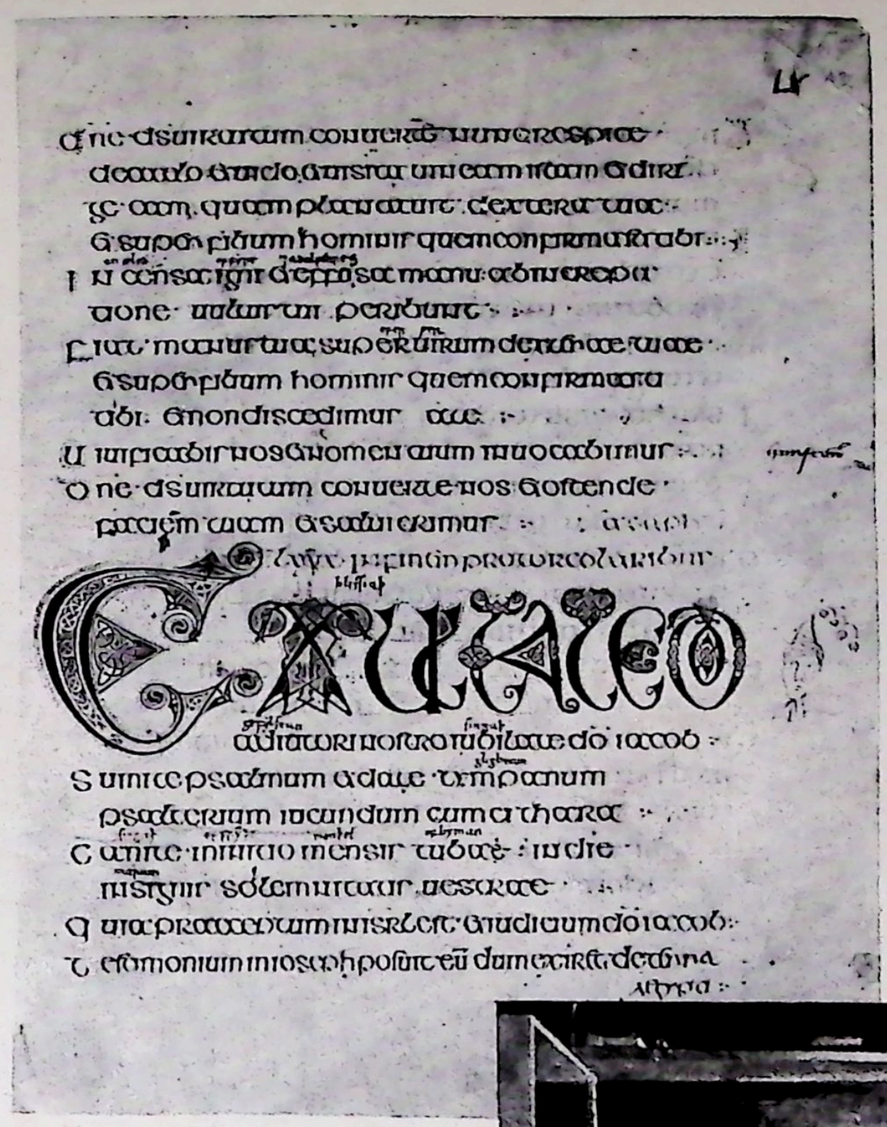
John Wycliffe (1320-1384), early English reformer, organized a band of "poor priests" to live simply and give the message of the Bible to the people of England in a way they could understand. The church authorities, however, were not pleased with his work as the people were, for they prohibited the reading of the Bible. Wycliffe died in 1384, before he could be punished, but in 1428, at the direction of the church authorities, his body was dug up and burned. The first English translation of the entire Bible from the "Latin Vulgate" was completed by Wycliffe in 1383 A.D.

before the invention of printing

known are the translations of the Psalms in English prose by William of Shoreham and by Richard Rolle. The latter must have been very popular, for there are many copies extant.

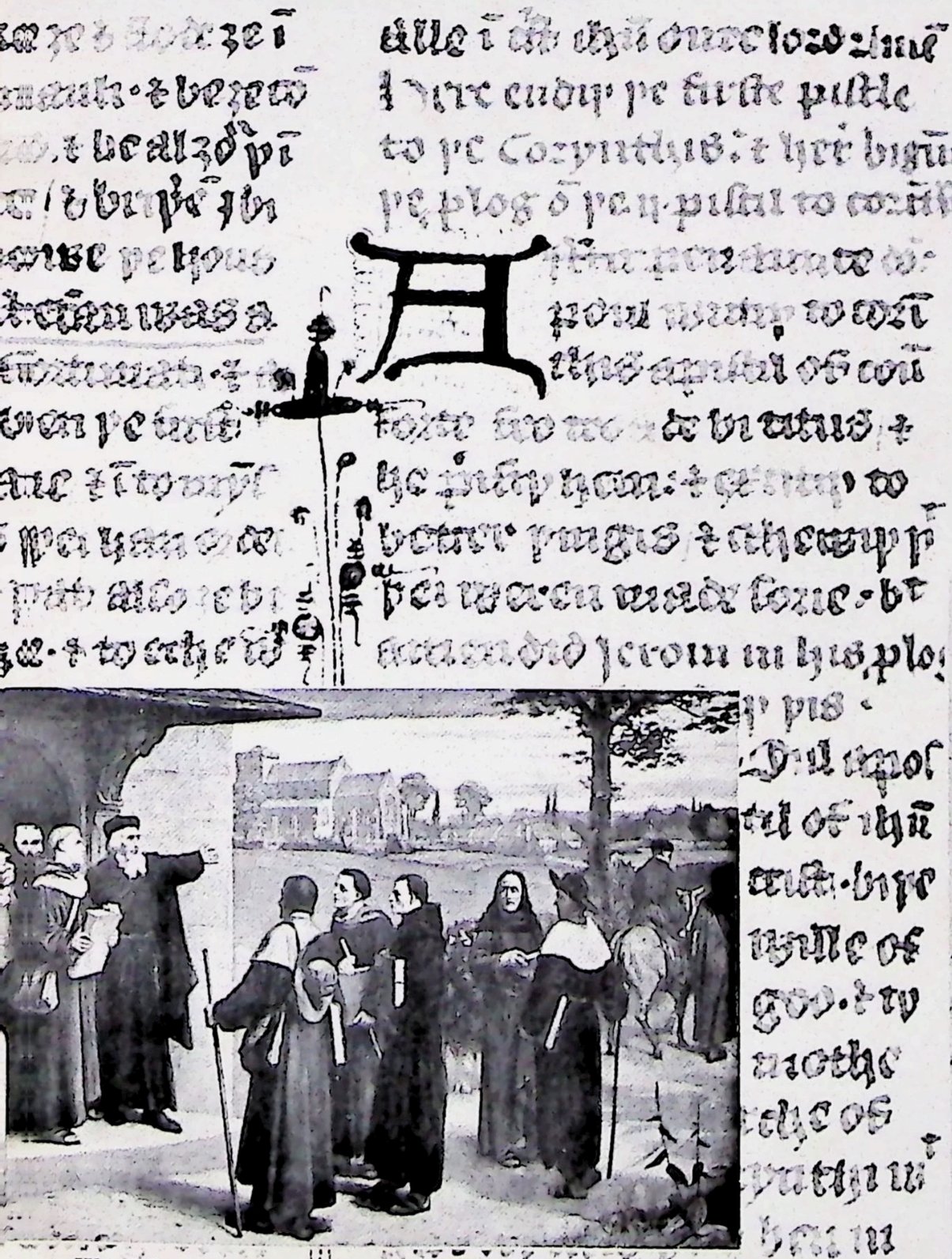
For the first complete Bible in English we are probably indebted to John Wycliffe, who was born about 1320 near Richmond in Yorkshire. Much of his life was connected with Oxford University. Although in 1374 he was presented to the rectory of Lutterworth, where he remained until his death at the end of 1384, he was often at Oxford. He won prominence first as a schoolman, later as a politician and finally as a reformer, spending his life teaching and preaching against various evils of his day, to such extent that he has been called the "morning star of the Reformation." Only the patronage of John of Gaunt and others in high position and powerful influence protected him from persecution. While it is now generally felt that Wycliffe himself did little of the actual translation, he had always quoted the Bible and referred to it as the supreme authority—a conviction that grew with the years. It now seems clear that the Bible translation was begun under Wycliffe's influence, part probably being the work of a colleague, Nicholas de Hereford, and the rest completed about 1384 by several other persons, possibly including John Purvey, Wycliffe's secretary. It was a very stiff, literal translation from inferior *Vulgate* texts. A few years later Purvey began to revise it, greatly improving the style.

Of the one hundred seventy existing manuscripts of this translation, only thirty are copies of Hereford's version; the majority were written within forty years of the completion of Purvey's revision. By Tyndale's time, however, copies were little known, partly because manuscript books were expensive and scarce, and also because the English language was still rapidly changing. ◆

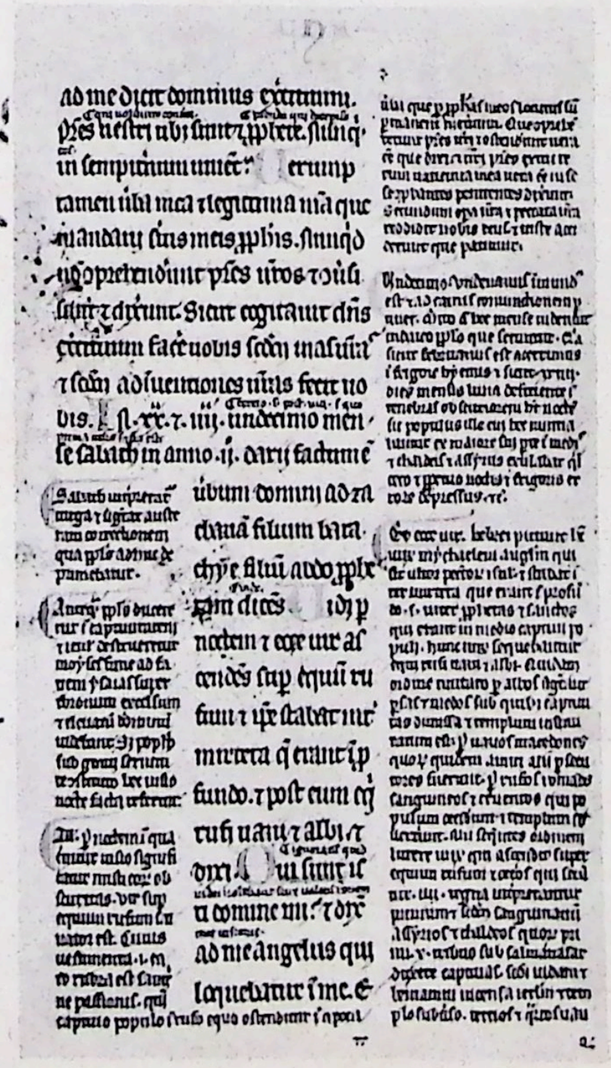


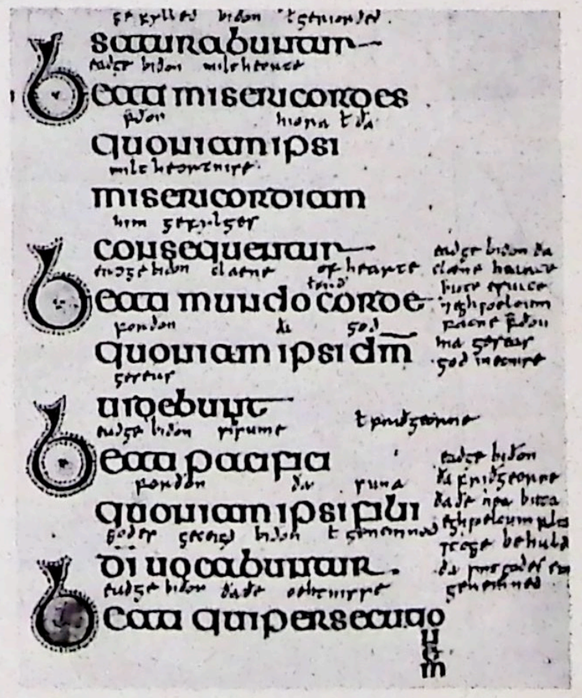
"Latin Psalter," St. Jerome's version, 8th century.

Jerome, a scholar of Rome, worked 25 years to translate the Bible from Hebrew and Greek into Latin (410 A.D.).



Wycliffe sending out his preachers with the first English translation of the Bible.





The "Lindisfarne Gospels," 7th century.

English manuscript in Latin, 13th century.

Gutenberg's printing equipment.

GUTENBERG printer of

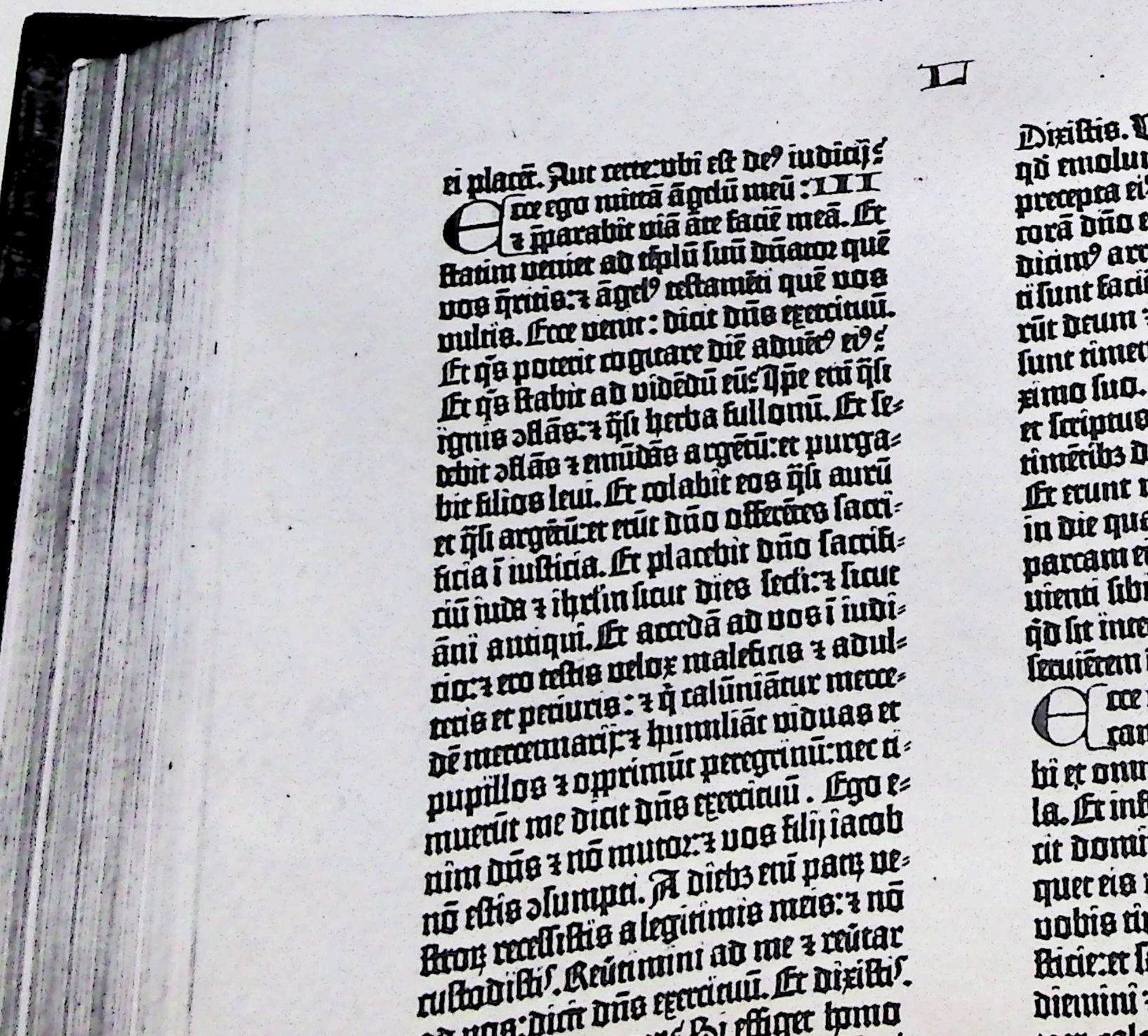
THE *Gutenberg Bible* has often been called the greatest book in the world. Marking the threshold of a new art, the magnificent work was the first major book in the West to be printed from movable type. The *Gutenberg Bible's* producers rank high among the handful of men who gave civilization modern printing, an invention to compare with the wheel, the discovery of fire, or the uses of gunpowder. Printing may have been the supreme achievement of the Northern Renaissance. Because of it, the barbarian dark was pushed back, and written knowledge, once the province of the cultured few, became available to every literate man.

There has never been definite proof relating to a specific inventor of printing in the West. Like most inventions, it must have sprung from many hands. But over the years, the weight of evidence has favored Gutenberg as the foremost pioneer practitioner of the new art.

Johann Gutenberg was born into a well-to-do family of Mainz about 1400. Sometime after his birth, political disturbances forced the family to flee Mainz and settle in Strassburg. There Gutenberg grew up and entered into a partnership, presumably to carry out some form of experimental printing. Details of this period are hazy and only known through legal proceedings. For several years before mid-century, Gutenberg disappeared from historical records. By 1448, he had again become a citizen of Mainz.

In that city, from 1450 to 1455, the pioneer printer worked through a crucial period of his career. About 1450, he borrowed eight hundred gulden from Johann Fust, a goldsmith and capitalist, and two years later, asked for and received a similar amount. The sum was used to promote the art of printing and Gutenberg's working equipment was put up for security. When payment was not forthcoming, Fust went into court in 1455, with Peter Schoeffer, a technician in Gutenberg's employ, as a witness, suing to recover his money with interest and also requesting possession of Gutenberg's tools. Gutenberg apparently was bankrupt but managed to continue printing.

Among printed pieces attributed to Gutenberg are several editions of a Latin grammar by Donatus, some letters of indulgence from the Pope (dated 1454 and 1455), a rare 36-line Bible, and a Latin dictionary called the *Catholicon*. But the major question remains: what was



Gutenberg's connection with the famed Bible which carries his name? After much sifting of evidence, scholars have concluded that the *Gutenberg Bible* was conceived and begun by Gutenberg and marketed by Fust and Schoeffer.

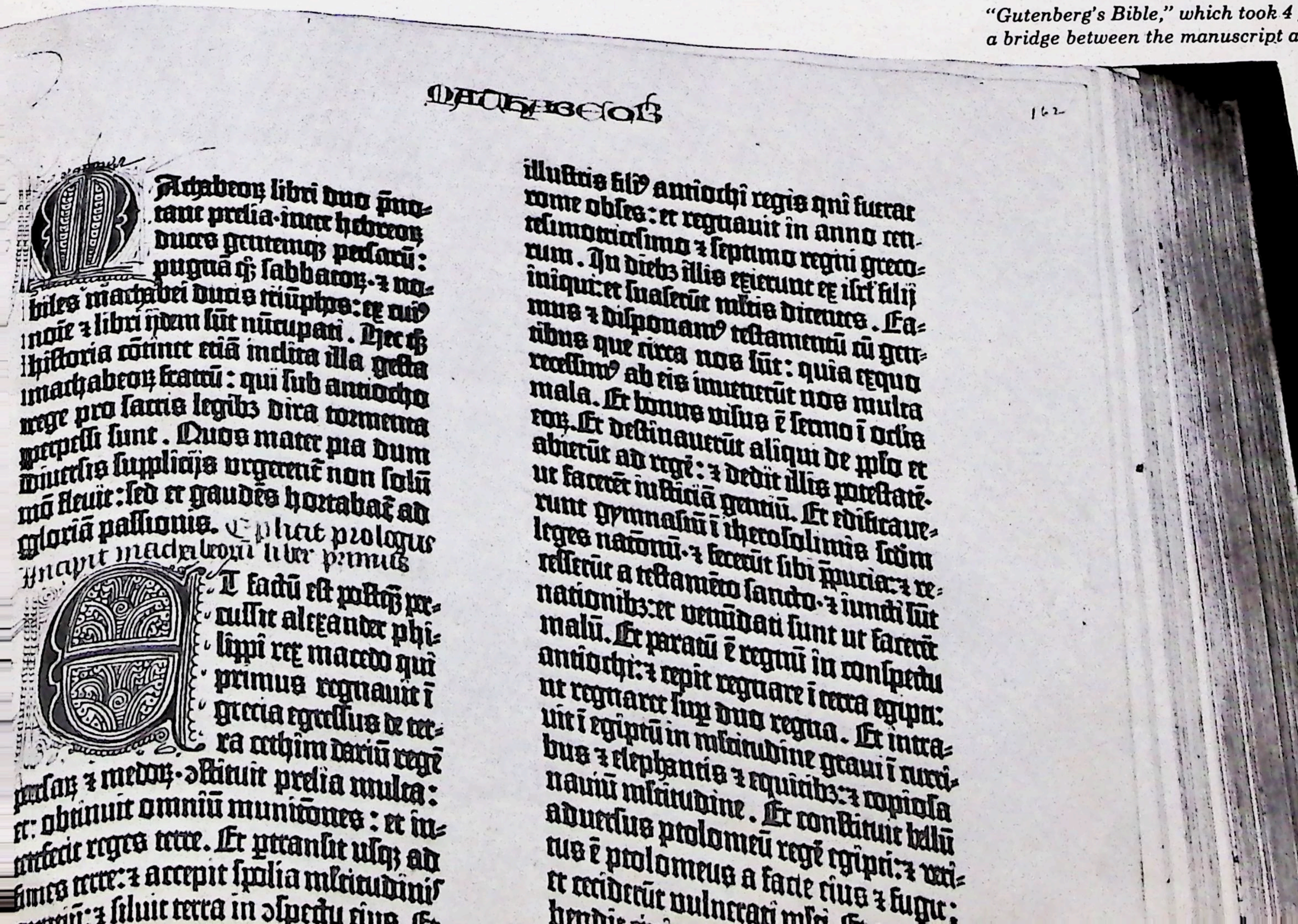
The *Gutenberg Bible* was placed in time by Heinrich Cremer, vicar of the Collegiate Church of St. Stephen in Mainz, who rubricated, illuminated and bound a set of the work in 1456, marking the date within the volumes. Allowing several months for Cremer's efforts, it seems apparent that this Bible came from the presses sometime in 1455. Whatever its actual date, the *Gutenberg Bible* was a remarkable achievement for its time or any other. Most pioneering works are crude, tentative and fumbling. The *Gutenberg Bible* is none of these. As a complete and polished entity, it has stood inspection for five hundred years. ◆

labioꝝ eius non fraudasti eū. Gra-
℣ Domīe p̄uenisti eū in benedictōi-
bꝰ dulcedinis posuisti in capite eius
coronā de lapide p̄cioso ℣ Vitā pet̄it
& tribuisti ei lōgitudīe dieꝝ i sec'm se-
culi Alla. Justꝰ germinabit sic̄li-
liū et florebit in cōspectu dīi. Alla
Justus ut palma florebit & sic̄ cedꝰ
multiplicabit Pater ✝ In virtute tua
dīe letabit iustꝰ & sup salutare tuū
exultabit vehemēt desideriū aīe eius
tribuisti ei Pater ✝ ria & ypnoie coro
nasti eū & cōstituisti eū sup opa ma-
nuū tuaꝝ dīe Con Magna ē gl'ia
eius i salutari tuo gloriā et magnū
decorē impones sup eū dīe. Con-
tra vult vīr post me abneget se
metipꝫ & tollet crucē suā & sequat me.

It was the Bible which Gutenberg chose to be the first printed book. This fact illustrates the estimation in which the Bible was held. It shows at the same time the demand for Bible copies.

the first BIBLE

"Gutenberg's Bible," which took 4 years to print, forms a bridge between the manuscript and the printed book.



Machabeoꝝ

162

Machabeoꝝ libri duo ꝑmo-
tant prelia inter hebreoꝝ
duces grutemqꝫ pessarū:
pugnā q̄ sabbatoꝝ. & no-
biles machabei ducis cognōia: ex quo
noīe & libri idem sūt nūcupati. Hec q̄
historia cōtinet etiā inclita illa gesta
machabeoꝝ fratrū: qui sub antiocho
rege pro sacris legibꝰ dira tormenta
perpessi sunt. Quos mater pia dum
diuersis supplicijs vrgerent̄ non solū
mō fleuit: sed et gaudēs hortabat̄ ad
gloriā passionis. Explicit prologus

Incipit machabeoꝝ liber primus

Factū est postq̄ p̄-
cussit alexander phi-
lippi rex macedo qui
primus regnauit i
grecia egressus de ter-
ra cethim dariū regē
persaꝝ & medoꝝ. obtinuit prelia multa:
et obtinuit omniū munitōnes: et in-
terfecit reges terre. Et ptransiit usq; ad
fines terre: & accepit spolia multitudinis
eorū: & siluit terra in cōspectu eius. Et

illustris filiꝰ antiochi regis qui fuerat
rome obses: et regnauit in anno cen-
tesimotricesimo & septimo regni grecō-
rum. In diebꝰ illis egressi sunt ex isrl filij
iniqui: et suaserūt multis dicentes. Ea-
mus & disponamꝰ testamentū cū gen-
tibus que circa nos sūt: quia ex quo
recessimꝰ ab eis inuenerūt nos multa
mala. Et bonus visus ē sermo i oculis
eoꝝ. Et destinauerūt aliqui de ꝑplo et
abierūt ad regē: & dedit illis potestatē
ut facerēt iustificā gentiū. Et edificaue-
runt gymnasiū i hierosolimis secūm
leges nationū. & fecerūt sibi ꝑputia: & re-
tulerūt a testamēto sancto. & iuncti sūt
nationibꝰ: et venūdati sunt ut facerēt
malū. Et paratū ē regnū in cōspectu
antiochi: & cepit regnare i terra egypti
ut regnaret sup duo regna. Et intra-
uit i egiptū in multitudine graui i curri-
bus & elephantis & equitibus: & copiosa
nauiū multitudine. Et cōstituit bellū
aduersus ptolomeū regē egipti: & ver-
tus ē ptolomeus a facie eius & fugit:
et ceciderūt vulnerati multi. Et

THE ENGLISH BIBLE

after the invention of printing

The Gospell of S. Matthew.

The first Chapter.

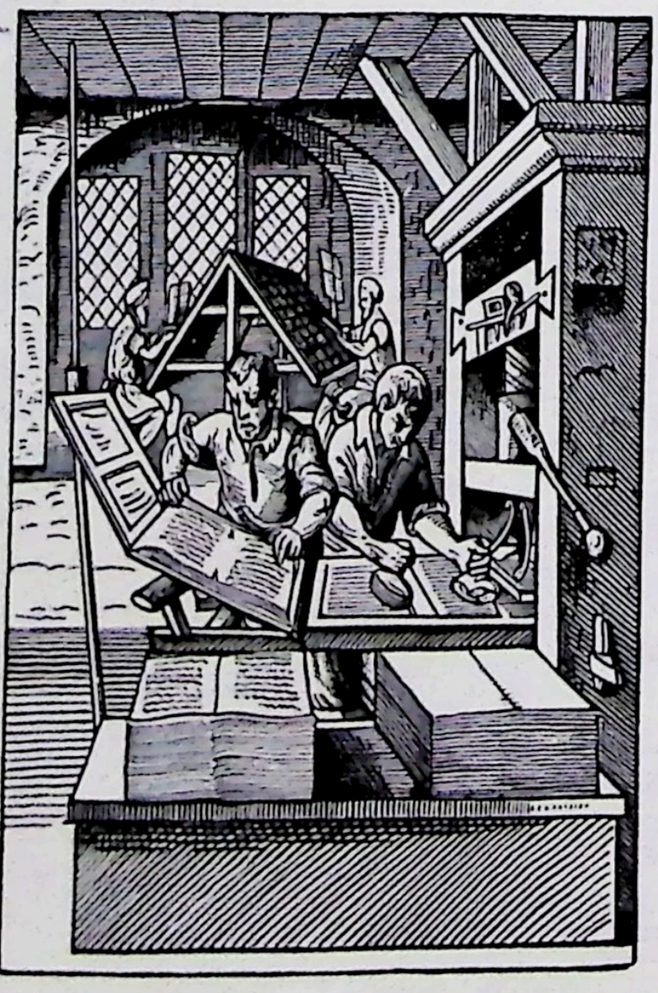
Tys is the bo-
ke off the generacion off
Jhesus christ the sonne of Da-
vid the sone also of Abraham.
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and bys
brethren:
Judas begat phares and zará
off thamar:
phares begat Esrom:
Esrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boes of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat David the kynge:
David the kynge begat Solomō of her that
was the wyfe of Vry:
Solomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:

William Tyndale (1494-1536) was the first and most influential of the 16th century translators. He laid the foundations of the English Bible by his translation of the New Testament.

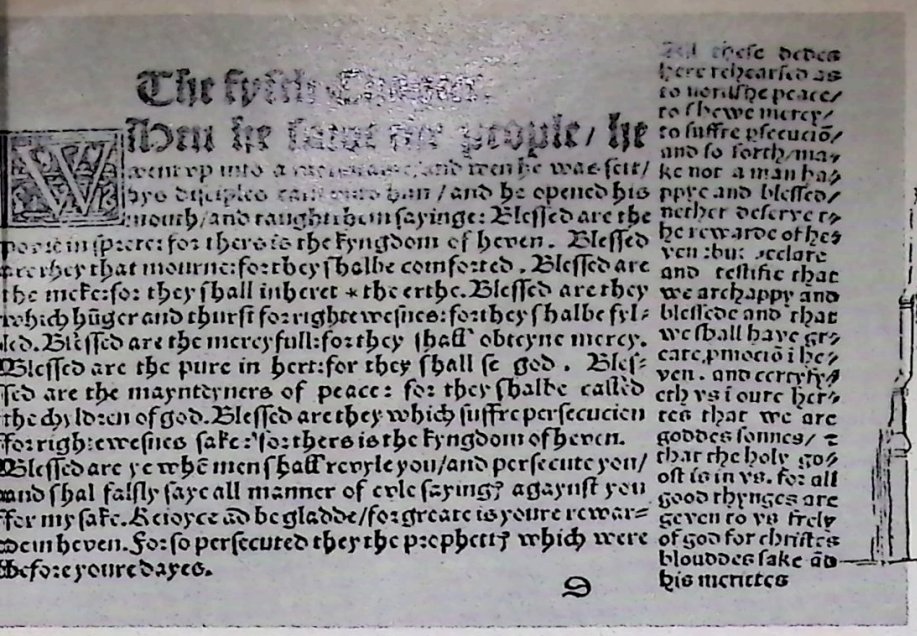
folowe him: for they knowe his voyce. A straunger th
B not folowe, but wyll flye from him: for they knowe n
voyce of straungers. This similitude spake Jesus vnt
But they vnderstode not what thinges they were w
he spake vnto them. Then sayde Jesus vnto them ag
Verely, verely I saye vnto you, I am the doore of the
All, euen as many as came a * before me, are theues an
bers, but the shepe did not heare them. I am the doore,
if any man enter in, he shalbe safe, and shall go in and o
fynde pasture. The theefe commeth not but for to steal
and destroy. I am come that they might haue life, and
C it more aboundantly.

✠ *The Gospel on the .ii. son. after Easter.* Math .xi. b. Luke.x. d. Math. xx. d.

I am that good shepehearde. A good shepehear
ueth his life for the shepe. And hired seruaunt, and he
is not the shepehearde (nether the shepe are his own
the wolfe comming, and leueth the shepe, and flyeth,
wolfe catcheth them, and scattereth the shepe. The h
uaunt flieth, because he is an hyred seruaunt, and care
for the shepe. I am that good shepehearde, and know
and am knowen of myne. As my father knoweth me
so know I my father. And I geue my life for the shep
other shepe I haue, whiche are not of this folde. The



Unyielding in devotion to the Bible and to his country, a master of Hebrew, Greek and English, Tyndale believed that the English Scriptures should speak in words that the humblest could understand. Above, 16th century printing office.

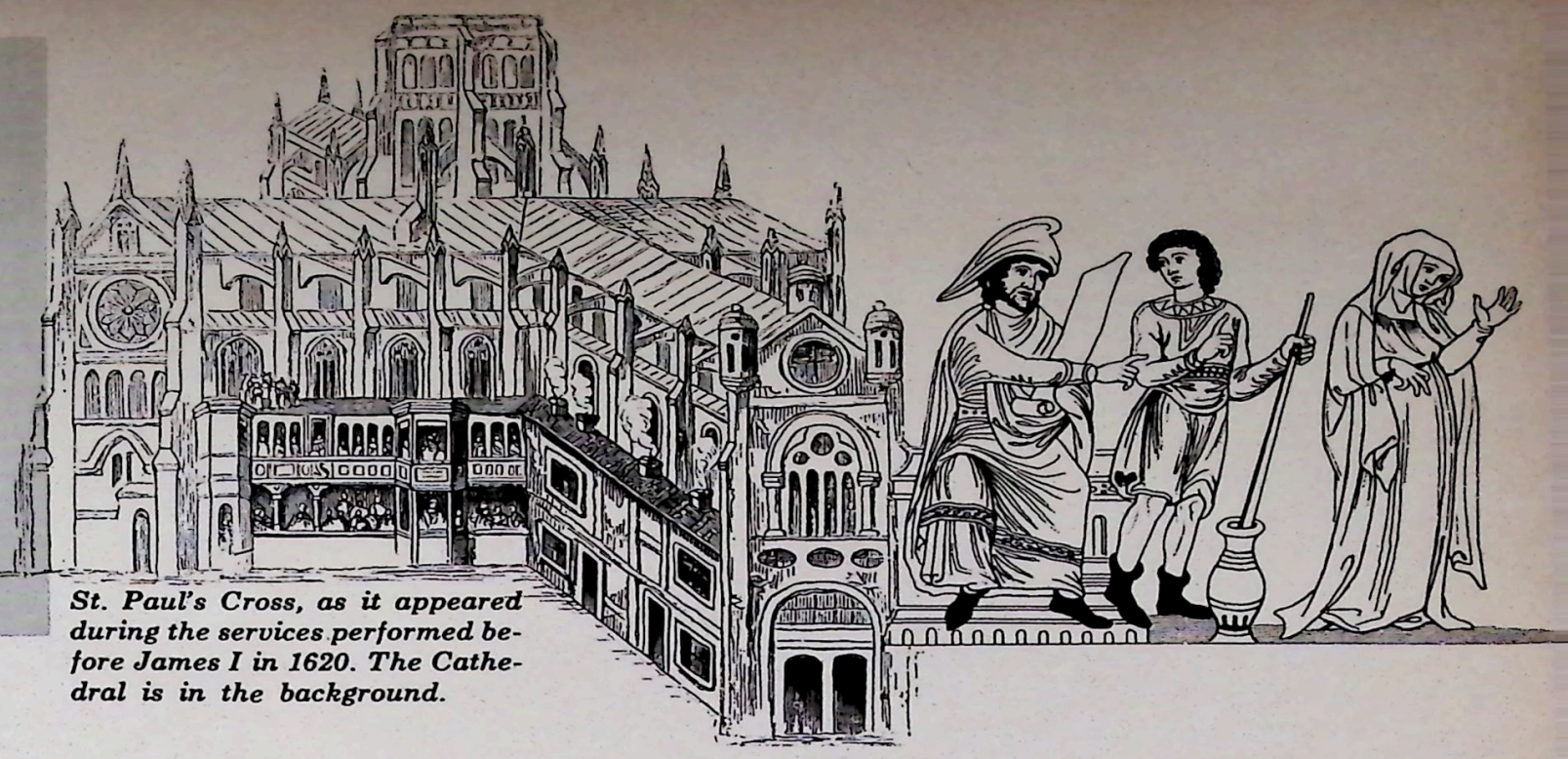


The fyfth Chapter.

When he sawe the people / he
went vp into a mountayne / and when he was sett /
his disciples came vnto him / and he opened his
mouth / and taught them sayinge: Blessed are the
poore in spere: for theirs is the kyngdom of heven. Blessed
are they that mourne: for they shalbe comforted. Blessed are
the meke: for they shall inherete * the erthe. Blessed are they
which huger and thurst for rightewesnes: for they shalbe fyl-
led. Blessed are the mercyfull: for they shall obteyne mercy.
Blessed are the pure in hert: for they shall se god. Bles-
sed are the mayntenyners of peace: for they shalbe called
the chyldren of god. Blessed are they which suffre persecucion
for rightewesnes sake: for theirs is the kyngdom of heven.
Blessed are ye whē men shall revyle you / and persecute you /
and shal falsly saye all manner of evle sayings agaynst you
for my sake. Reioyce and be gladde / for greate is youre rewar-
de in heven. For so persecuted they the prophetes which were
before youre dayes.

all these dedes
here rehearsed as
to norish the peace /
to shewe mercy /
to suffre persecucio /
and so forth / ma-
ke not a man hap-
pye and blessed /
neither deserve t
he rewarde of hes
ven: but declare
and testifie that
we arehappy and
blessede and that
we shall have gr
eate rewarde in he
ven. and certifyeth
vs of oure her-
tes that we are
goddes sonnes / t
hat the holy go-
ost is in vs. for all
good thynges are
geven to vs freely
of god for christes
blouddes sake and
his merittes

Tyndale's 4th edition of the New Testament printed in 1525.



St. Paul's Cross, as it appeared during the services performed before James I in 1620. The Cathedral is in the background.

THE 16th century in England was a period of seething confusion and lusty growth. The scene shifts rapidly in any field one studies. The fact that the English Bible went through nine translations or revisions in less than one hundred years reflects a keen and vital interest in religion. The "new learning" and the newly invented art of printing were in no small part responsible for this condition. Vernacular translations had already been printed on the Continent in Spanish, Italian, French, Dutch, German and Bohemian. The Hebrew Old Testament was published in 1488; *Erasmus' Greek New Testament* of 1516 was quickly followed by other editions. The English language itself was expanding to meet the increasing demands put upon it to express new ideas and achievements.

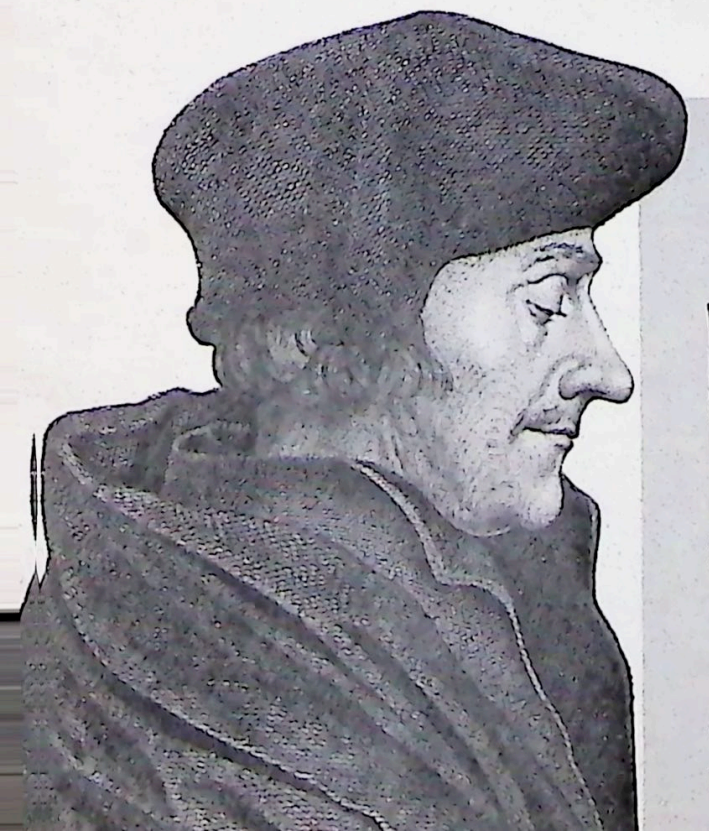
The first printed English Scripture was the New Testament, the everlasting monument of William Tyndale. Born about 1494 in Gloucestershire, he went early to Oxford, where he apparently took his M.A. in 1515; then to Cambridge, where Erasmus and others had been stirring up interest in Greek and the Greek Testament. In 1520 he returned to Gloucestershire as tutor in the family of Sir John Walsh, of Little Sodbury, where he met many traveling leaders of the church, and others, with whom he often argued. About 1523 he went to London, hoping that Tunstall, the Bishop of London, a friend of Sir Thomas More and of Erasmus, might help him in his undertaking, presenting as a sample of his skill a translation of an oration of Isocrates. This hope proving vain, he spent a year in London, living in the house of Humphrey Monmouth, a cloth merchant and later an alderman of London, who continued his support for some years.

In May 1524, when he "vnderstode at the laste, not only that there was no rowme in my lorde of londons palace to translate the new testament, but also that there was no place to do it in all englonde," he left his country, which he dearly loved, destined never to see it again. Where he went after landing at Hamburg is uncertain, but he seems to have visited Luther at Wittenberg before going to Cologne in 1525 to begin the printing of the New Testament. Before it was completed, however, he was forced to flee up the river to Worms, where an octavo edition was published, followed by a quarto. Early in 1526 copies must have reached England. From 1527 to 1531 he was at Marburg, engaged in the publication of his principal doctrinal and controversial works and the translation of the Old Testament, of which the Pentateuch was published in Marburg, and Jonah in Antwerp, in 1531. After 1531 he was in Antwerp, busy in further translation and revision until he was treacherously betrayed in May 1535 and imprisoned in Vilvorde Castle near Brussels. His friends could not procure him protection; he was condemned to death, and on October 6, 1536, he was strangled and his body burned. So lived and died this devout and determined man who gave us our first printed English New Testament, and whose power as a translator has colored all the great versions since.

His translation was evidently based on the Greek texts of Erasmus' second and third editions, with comparison with the Latin of the *Vulgate,* Erasmus' Latin translation and the German of Luther. The edition begun at Cologne contained marginal notes or glosses which are often translations of Luther. The Worms octavo edition has no such notes. The 1534 edition had short notes which give a lively image of Tyndale's character. The third edition had none. The prologues to various books, particularly that to Romans, and the glosses showing so strongly the influence of Luther, were the cause of particularly bitter attack; but the copies that circulated most widely, pirated editions of the 1525 octavo, were without notes.

His Old Testament translations were based on the Hebrew, but he evidently consulted other existing translations. In his revisions he sought only more accurate readings and renderings, the characteristics of his

In 1516 Erasmus of Rotterdam published his edition of the New Testament in Greek with his own parallel Latin translation. For the first time scholars in western Europe had the New Testament in its original language.



ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ
ΙΩΑΝΝΗΝ.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέ-
λαβεν. Ἐγένετο ἄνθρωπος ἀπεσταλμένος

Tyndale's translation of the New Testament was based on the Greek and Latin texts of Erasmus, the "Latin Vulgate," and "Luther's New Testament," and the Old Testament was based on the Hebrew.

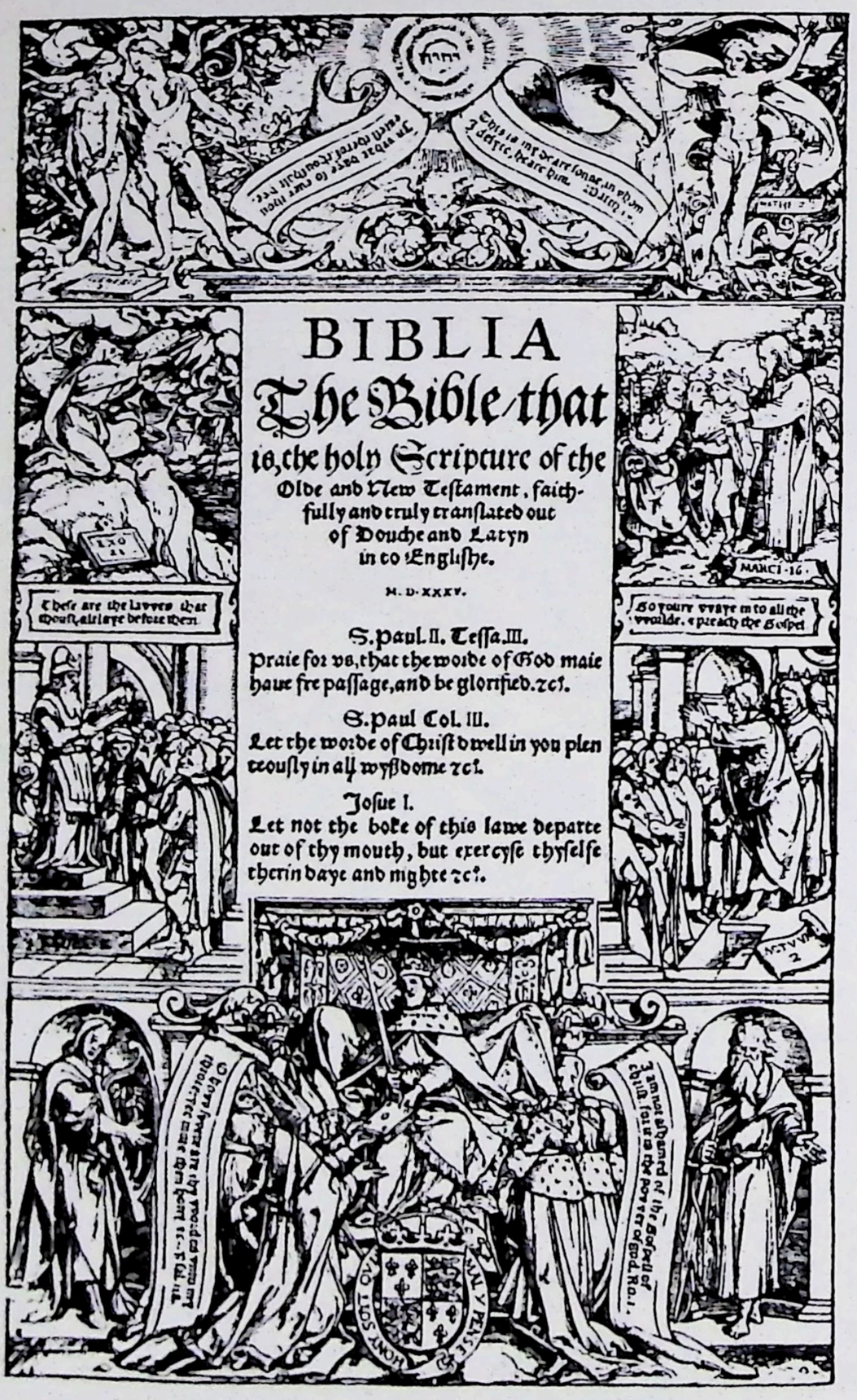
first work being preserved. He realized beforehand the issues his work would raise and determined the principles on which it must be made; he sought the best materials but he used them independently.

It may be that Matthew and Mark were printed before 1525, but no copies are known. Of the quarto New Testament begun at Cologne in 1525 at the expense of English merchants, ten sheets (80 pages) had been printed by a printer probably connected with Peter Quentell, when the hostile John Dobneck (Cochlaeus) reported the work to the authorities. Tyndale and his helper, William Roye, immediately gathered up the sheets already printed and fled to Worms.

Pirated editions of the New Testament, printed in Antwerp and full of errors, early appeared in England, but Tyndale, busy on the Old Testament, refused to consider editing any. Two of these editions, of about five thousand copies each, were sold in England at five and seven groats each (in modern money at least three dollars) during 1533. Another edition of two thousand followed, and in 1534 George Joye supervised an edition of two thousand in which he not only corrected the text but altered it in places according to his own views. This appeared in August. In November there was published an edition carefully revised by Tyndale himself; this was the first edition bearing Tyndale's name.

Before the first publication of the New Testament, King Henry VIII and others in England were warned of this startling book. Orders were soon issued for the collection and surrender of copies. The translation was violently attacked but as eagerly read. Copies were burned in London, Oxford and Antwerp, but new ones as quickly took their places. Tyndale knew copies would be burned and that he himself might so suffer as well; but "I did my duty and so do I now. . . ." He even welcomed a large purchase of copies, for burning, by the Bishop of London, for he could use the funds to further the publication of new and better editions. The tide could not be stemmed by fire. Although only a handful of the more than fifteen thousand copies in the first six editions have survived the years, a movement was started that nothing could stop.

The next hero in the story of our Bible was of a somewhat different nature. Like Wycliffe, Miles Coverdale was born in Yorkshire, about 1488, probably in the district of Coverdale near Middleham. He was educated at the Augustine Convent at Cambridge, took priestly orders in 1514 at Norwich and became a bachelor of canon law at Cambridge in 1531. At Cambridge he was one of the group who met with Dr. Barnes, prior of the Convent after 1523, to discuss ideas "out of Germany." Coverdale followed him to London when in 1525 Barnes was called to account for his ideas. About this time Coverdale left the Augustines and became a secular priest, going about preaching against various current religious practices. In Cambridge he had known Sir Thomas More and


BIBLIA

The Bible/that is,the holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe.

M.D.XXXV.

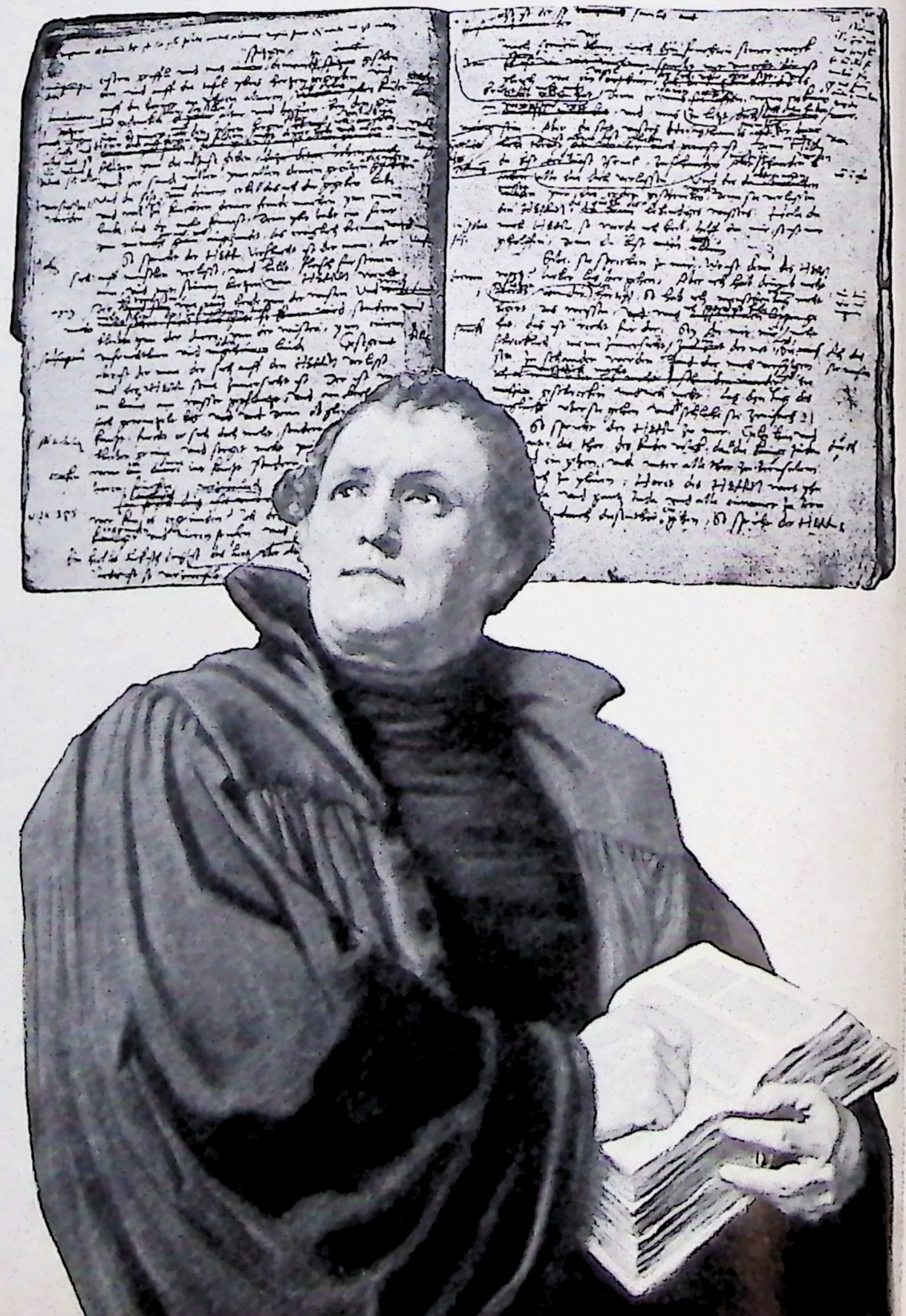
S.paul.II.Tessa.III.
praie for vs,that the worde of God maie haue fre passage,and be glorified.&c.

S.paul Col.III.
Let the worde of Christ dwell in you plenteously in all wysdome &c.

Josue I.
Let not the boke of this lawe departe out of thy mouth, but exercyse thyselfe therin daye and nyghte &c.

Title page of the "Coverdale Bible." Miles Coverdale finished the Old Testament translation Tyndale had begun, and revised "Tyndale's New Testament." The resulting Bible was printed abroad. Copies of it circulated in England. Dedicated to Henry VIII, the king did not authorize it until 1537, when a new edition was printed.

Martin Luther (1483-1546), German monk, scholar and professor, asserted the Bible's supremacy. Defying church and state, he declared his conscience was governed only by the word of God. He was excommunicated and outlawed for his attacks on many evils in the church, which later brought to a head the movement that resulted in the development and growth of various Protestant denominations. Luther, with all the facilities needed for successful translation—knowledge of the Bible, knowledge of Hebrew, Greek and Latin and understanding of his people—finished a German translation of the New Testament in 1522, and of the whole Bible in 1534. His Bible translation was the first western European translation that was based, not on the official Catholic Bible, the "Latin Vulgate," but on the original Hebrew and Greek. Luther's use of the Saxon speech, enriched by his selection of vivid, everyday expressions, made the translation widely acceptable and influenced tremendously the development of the German language and religious life.



To Miles Coverdale belongs the distinction of the publication of the first Bible printed in English. Coverdale finished the work which William Tyndale had begun. Born in 1488 in Yorkshire, and educated at Cambridge, Coverdale was early in touch with the "new learning." He left England in 1528 and somewhere, probably in Germany, prepared a translation of the whole Bible, using Tyndale's translation of the New Testament and Pentateuch, and 2 Latin and 2 German versions. Thus it was not the direct translation of original texts, as Tyndale's was, but it brought together in a wonderful whole the work of various great men. Although Coverdale's style lacked the vigor and originality of Tyndale, his contributions to the English Bible, in polishing the work of others, reveal great beauty of phrasing and aptness of thought. Many of his expressions are still found in the "King James" and later versions, especially in the Old Testament.

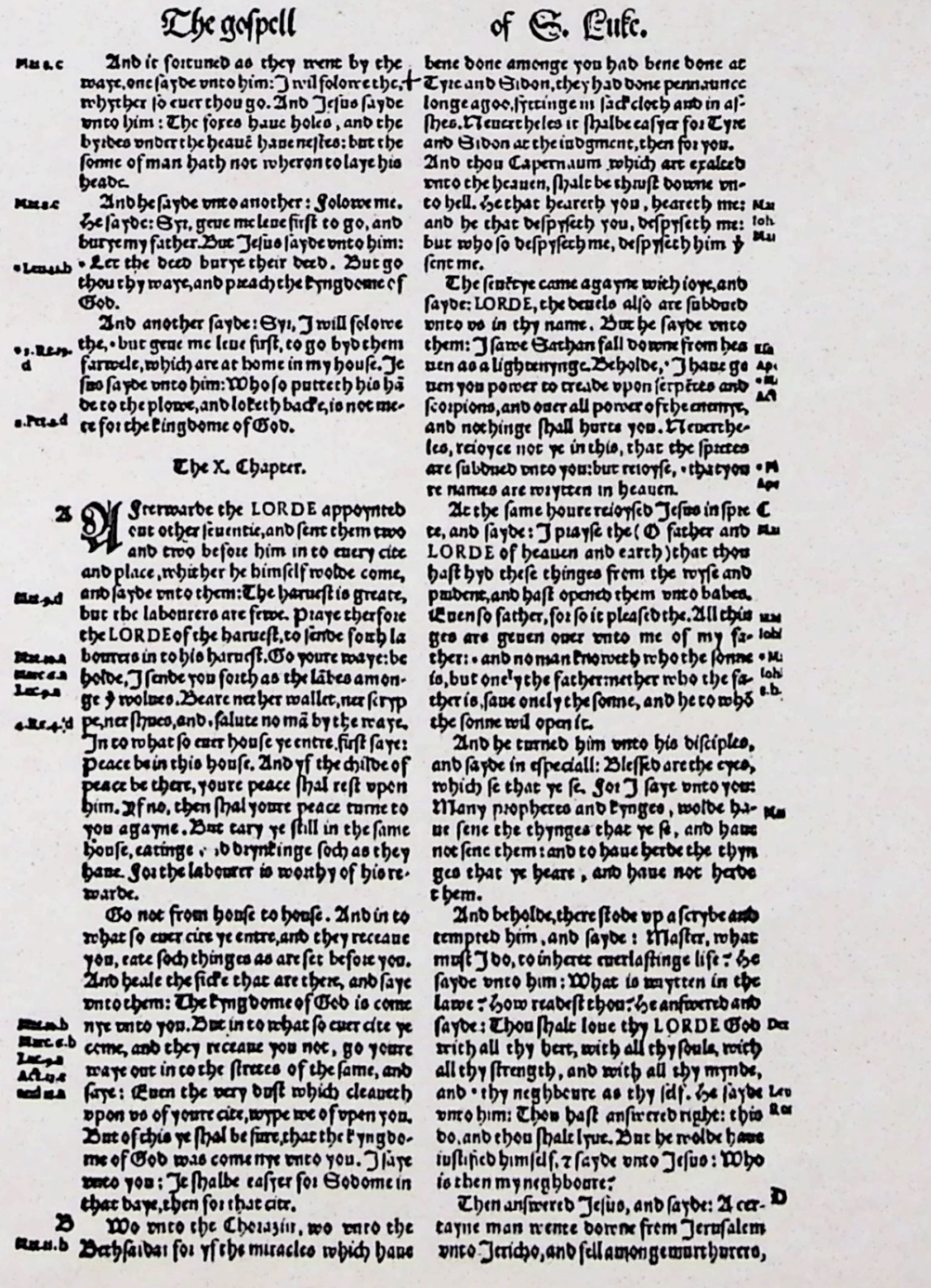
""Coverdale's Bible," 1535, the first complete printed English Bible. Cromwell directed that a copy of this Bible be chained to a pillar or desk in every parish church.

had come under the patronage of Thomas Cromwell.

Coverdale early acquired a reputation for being one wholly given up to the preaching of the Gospel. In 1528 he found it expedient to leave England for Germany. He drops from sight until 1535, when his translation of the Bible was printed, possibly at Marburg, in Germany. Hoping to secure open circulation for the book, he prefixed to it a fulsome dedication to Henry VIII, and, to distinguish it from the banned Tyndale translations, signed his name to the prologue to the reader. Perhaps Cromwell had encouraged its publication in view of a resolution of Convocation in 1534 for an English Bible, but he was unable to secure a license for it from the king. At any rate it was not suppressed, and we next hear of Coverdale in Paris from 1538 to 1539, superintending the printing of another English Bible—the *Great Bible*. He was back in England in 1539 under Cromwell's direction, but in 1540, on Cromwell's death, he returned to Germany, staying for a time at Tubingen, then going to Bergzabern, near Landau, where he held a benefice and conducted a school. About this time he married Elizabeth Macheson, a Scotchwoman. He was awarded the doctorate of divinity by the University of Tubingen. In 1547 or 1548 he returned to England as almoner to the Dowager Queen Catharine and later became chaplain to King Edward VI, but is soon heard of in Devon, by his preaching helping Lord Russell put down a rebellion, for which he was awarded in 1550 £40. In 1551 he was appointed Bishop of Exeter and served as a member of a commission of bishops and others to revise the ecclesiastical laws. He regularly attended the House of Lords, a busy man who took his responsibilities seriously.

In 1553, on King Edward's death, Coverdale was deprived of his see and was summoned to London, on the grounds of a technical debt, with other reformers. Several appeals to Queen Mary by King Christian of Denmark, whose chaplain was Coverdale's brother-in-law, succeeded in securing his release in 1555 and, although his works were proscribed, he was allowed to leave England. From Denmark he went to Wezel in Friesland, where he preached to English refugees for a time before returning to his old charge at Bergzabern. In 1559 he was back in England, preaching.

He was appointed rector of St. Magnus, close to London Bridge, in 1563. He resigned in 1566 because he would not conform to the requirements of Queen Elizabeth's church laws, but continued preaching to large groups in various parts of London. He died in February 1569 and was buried at St. Bartholomew's Church.



The gospell of S. Luke.

Mat.9.c And it fortuned as they went by the waye, one sayde vnto him: I will folowe the, whyther so euer thou go. And Jesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wheron to laye his heade.

Mat.8.c And he sayde vnto another: Folowe me. He sayde: Syr, geue me leue first to go, and burye my father. But Jesus sayde vnto him:

• 1.Esa.19.b • Let the dead burye their dead. But go thou thy waye, and preach the kyngdome of God.

And another sayde: Syr, I will folowe the, • but geue me leue first, to go bydde them farwele, which are at home in my house. Jesus sayde vnto him: Who so putteth his hāde to the plowe, and loketh backe, is not mete for the kingdome of God.

• 3.Reg.19.d

2.Pet.2.d

The X. Chapter.

AFterwarde the LORDE appointed out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come,

Mat.9.d and sayde vnto them: The harueste is greate, but the labourers are fewe. Praye therfore the LORDE of the harueste, to sende forth labourers in to his harueste. Go youre waye: beholde, I sende you forth as the lābes amonge ye wolues. Beare neither wallet, nor scrippe, nor shoes, and • salute no mā by the waye.

Mat.10.A Marc.6.a Luc.9.a

4.Reg.4.d In to what so euer house ye entre, first saye: Peace be in this house. And yf the childe of peace be there, youre peace shal rest vpon him. If no, then shal youre peace turne to you agayne. But eary ye still in the same house, eatinge & drynkinge soch as they haue. For the labourer is worthy of his rewarde.

Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate soch thinges as are set before you. And heale the sicke that are there, and saye vnto them: The kyngdome of God is come nye vnto you. But in to what so euer cite ye

Mat.10.b Marc.6.b Luc.9.a Act.13.c and 18.A come, and they receaue you not, go youre waye out in to the stretes of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wype we of vpon you. But of this ye shal be sure, that the kyngdome of God was come nye vnto you. I saye vnto you: It shalbe easyer for Sodome in that daye, then for that cite.

B Mat.11.b Wo vnto the Chorazin, wo vnto the Bethsaidai for yf the miracles which haue bene done amonge you had bene done at Tyre and Sidon, they had done penaunce longe ago, sittinge in sacke cloth and in asshes. Neuertheles it shalbe easyer for Tyre and Sidon at the iudgment, then for you. And thou Capernaum, which art exalted vnto the heauen, shalt be thrust downe vnto hell. He that heareth you, heareth me: Mat and he that despyseth you, despyseth me: Joh. but who so despyseth me, despyseth him Mat. † sent me.

The seuentye came agayne with ioye, and sayde: LORDE, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: I sawe Sathan fall downe from heauen as a lightninge. Beholde, • I haue geuen you power to treade vpon serpētes and scorpions, and ouer all power of the enemye, and nothinge shall hurte you. Neuertheles, reioyce not ye in this, that the spirites are subdued vnto you: but reioyce, • that youre names are wrytten in heauen.

Esa. Apo. • Mat. Luc.

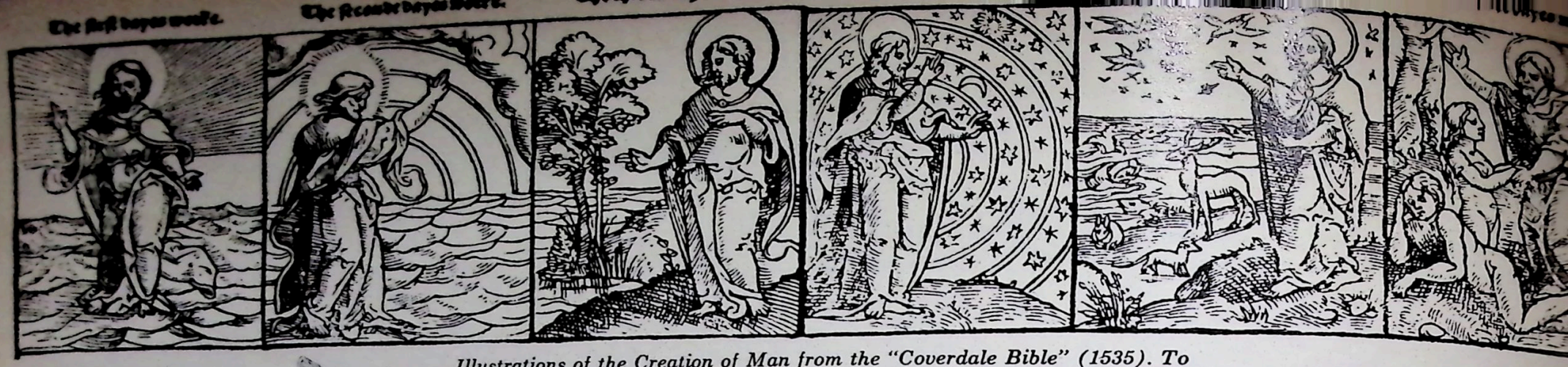
C Mat. At the same houre reioyced Jesus in spirite, and sayde: I prayse the (O father and LORDE of heauen and earth) that thou hast hyd these thinges frem the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. All thinges are geuen ouer vnto me of my father: • and no man knoweth who the sonne is, but one† ye father: neither who the father is, saue onely the sonne, and he to whō the sonne wil open it.

Mat. Joh. • Mat. Joh. 8.b.

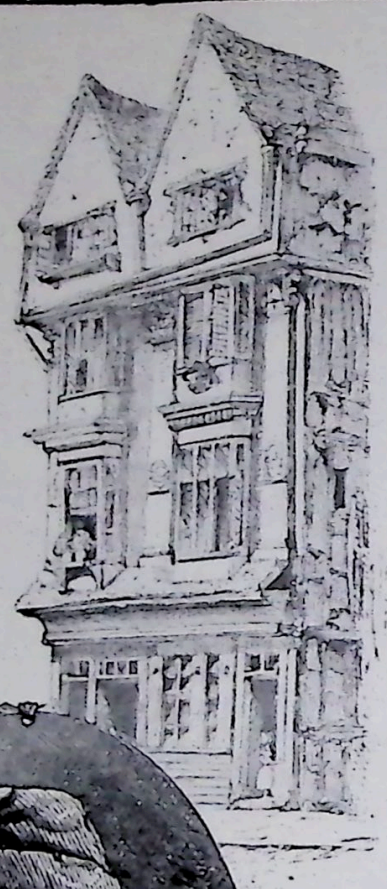
And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: Many prophetes and kynges, wolde haue sene the thynges that ye se, and haue not sene them: and to haue herde the thynges that ye heare, and haue not herde them. Mat

And beholde, there stode vp a scrybe and tempted him, and sayde: Master, what must I do, to inherete euerlastinge life? He sayde vnto him: What is wrytten in the lawe? how readest thou? He answered and sayde: Thou shalt loue thy LORDE God Deu with all thy hert, with all thy soule, with all thy strength, and with all thy mynde, and • thy neighbeure as thy self. He sayde Leu Rom vnto him: Thou hast answered righte: this do, and thou shalt lyue. But he wolde haue iustified himself, & sayde vnto Jesus: Who is then my neighboure?

D Then answered Jesus, and sayde: A certayne man wente downe frem Jerusalem vnto Jericho, and fell amonge murthurers,



Illustrations of the Creation of Man from the "Coverdale Bible" (1535). To Coverdale we owe such melodious expressions as "the pride of life," "the world passeth away," "loving-kindness" and "tender mercy." Later versions have brought down to our own time Coverdale's apt phrases.



England is the only country in Europe which owes the introduction of printing to a great Englishman, to a man, moreover, who was a gentleman rather than a professional, supported by the nobility and gentry—William Caxton (1422-1491). His services to literature in general, and particularly to English literature, as a translator, publisher and printer made him a commanding figure. Caxton printed 99 works, edited almost every one, and translated most of them from the French, Latin or Dutch. His books have no title pages, in some no punctuation is used, and many of his books have been mistaken for manuscript. His trade mark (below) was a square block with the initials W and C intersected by figures representing 1474, the year the first English printed book appeared.

Matthew's Bible was published in 1537, at the expense of R. Grafton

Coverdale's Bible was published with a long dedication to King Henry VIII and his wife Queen Anne, the colophon stating that it was finished on October 4, 1535—the first whole Bible printed in English. As there was no indication as to the printer or place of publication, these points have long been in question, but it now seems well proved that it was the work of two printers in Marburg in Germany, possibly at the expense of Jacob Van Meteren of Antwerp.

In 1537 the New Testament seems to have been printed alone, and again in 1538. In 1538 Coverdale also prepared an edition accompanied by the *Vulgate* text, the English showing some changes from the earlier version. This was printed in England while Coverdale was in Paris at work on the *Great Bible,* and was so badly printed that he disowned it and prepared a better one, which was printed in Paris but published in London, just after a corrected edition by the printer of the first.

While Tyndale had published of the Old Testament only the Pentateuch, Jonah and some separated verses, before his death he had translated the books from Joshua through II Chronicles. This in manuscript form apparently came into the hands of his friend, John Rogers. This man was born about 1500; he took a B.A. degree at Cambridge in 1525 and was later a junior canon at Christ Church, Oxford, and then rector in London. In 1534 he went to Antwerp as chaplain to the Merchant Adventurers and became so greatly influenced by Tyndale that in 1537 he left the church, married and went to Wittenberg. Here he served as pastor until, with his wife and eight children, he returned to England in the reign of King Edward VI. He fell an early victim to the persecution under Queen Mary and was burned alive at Smithfield in February 1555.

The Bible with which Rogers is associated is, on its title page, declared to be the work of Thomas Matthew. While Matthew may have been an editor, it seems more probable that the name is a fictitious one, used to veil association with Tyndale. Moreover, Matthew and Rogers seem to be the same person; for in several records of Rogers' trial he is referred to as "John Rogers, alias Matthew"; the latter name possibly was attached to him from his connection with this Bible.

The text is more than the substitution of the unpublished work of Tyndale for the corresponding text in *Coverdale's Bible.* The Pentateuch was Tyndale's original with very few changes. From Joshua through II Chronicles we find a new translation which is, according to tradition and through the evidence of similarity in wording, the hitherto unpublished work of Tyndale, on which he was probably working at his death. From Ezra through Malachi and in the Apocrypha the translation is Coverdale's, although Coverdale's Jonah differs little from Tyndale's. The New Testament is Tyndale's latest revision, that of 1535, with only a few alterations. "Matthew" edited the material carefully, however, restoring the Hebrew numeration of the Psalms, translating "Halleluliah" as "Praise *the everlasting*" and adding rather individual marginal notes. But the real significance of this Bible of 1537 is that it set up as the basic text of our present English Bible all that Tyndale translated, with Coverdale's completion of it. Sixty-five percent of the Old and New Testament was Tyndale's. The *Bishops' Bible,* the *Great Bible,* the *King James Bible* and its revisions are essentially revisions of this text.

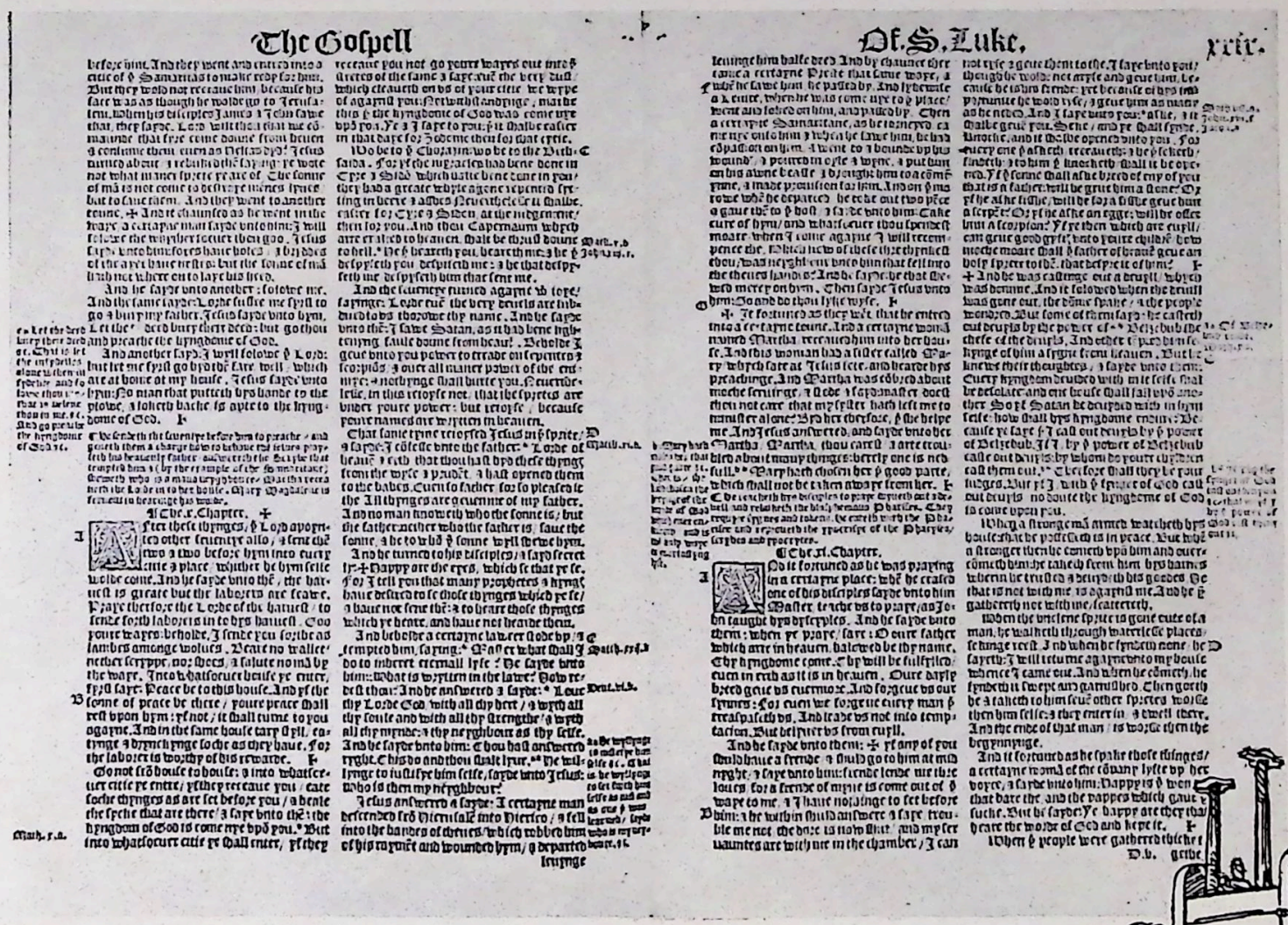
Costume of an English lady of rank in the 15th century. Illustration below is that of an English ship of war of the same period.

and E. Whitchurch, in London, in an edition of fifteen hundred copies and was probably printed in Antwerp, with the king's license and a dedication to Henry VIII. In petitioning Cromwell for the restricted privilege of printing the Bible, Grafton wrote that he had spent £500 on printing it and he expected the fifteen hundred Bibles not to be sold out for three years. It is not known what action Cromwell took, but this Bible was not reprinted until 1549 and 1551. A slightly revised edition was also published in 1549. In 1551 there appeared a Bible which, according to the title page, is Matthew's, but of which the Old Testament is Taverner's and the New Testament agrees with a Tyndale edition of 1548.

In 1539 a Bible was published which was edited by one Richard Taverner. He was born in Brisley, Norfolk, about 1505; studied at Cambridge and then at Oxford. While at Wolsey's College at Oxford he was imprisoned for reading *Tyndale's Testament* but was released because of his musical accomplishments. He then studied law and was admitted to the Inner Temple. He associated himself with Thomas Cromwell and was appointed Clerk of the Signet to King Henry VIII in 1537. He was

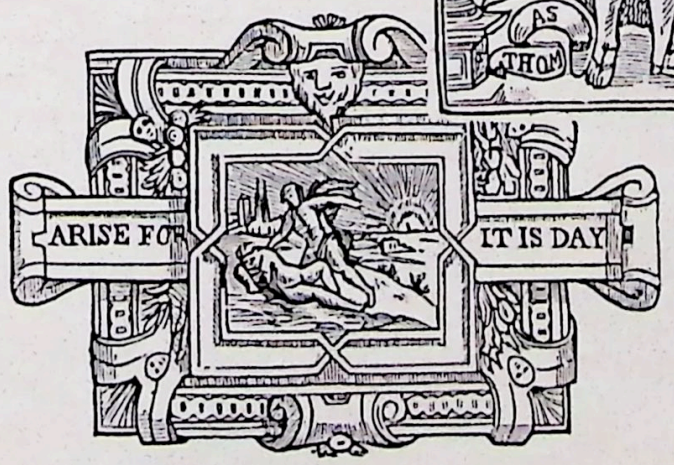
"Matthew's Bible" of 1537 is of importance in the history of the English Bible, not as any original translation, but as the union of the earlier translations of William Tyndale and Miles Coverdale, upon which the latter revisions, the "Bishop's Bible," the "Great Bible" and the "King James Version," were chiefly based. The name Thomas Matthew, to whom the preface ascribes the work, is the pseudonym for John Rogers, a follower and helper of Tyndale.

Title page of "Matthew's Bible."



a brilliant but somewhat capricious Greek scholar, often quoting the law in Greek. After Cromwell's fall in 1540 Taverner was committed to the Tower for a time because of his work on the Bible. He appears occasionally as a preacher before the king and elsewhere, in plain velvet bonnet and damask gown, with a gold chain about his neck. During Queen Mary's reign he went into retirement but preached again when Queen Elizabeth came to the throne. She appointed him high sheriff of the county of Oxford. He died in 1575.

Taverner's text is that of *Matthew's Bible,* with slight changes. In the Old Testament these changes reflect the *Vulgate.* In the New Testament, although he closely follows Tyndale, the changes are more numerous because of his Greek scholarship. He introduced a number of Saxon words but aside from these the influence of *Taverner's Bible* on later versions was slight. This Bible was published in London in 1539 in folio by Thomas Barthlet; in the same year the New Testament was published in quarto and octavo. The Liturgical Epistles and Gospels were published perhaps in 1545. The Old Testament was published in 1549-50 in five parts. This was reissued in 1551 with *Tyndale's New Testament,* by John Day, as an edition of *Matthew's Bible.*

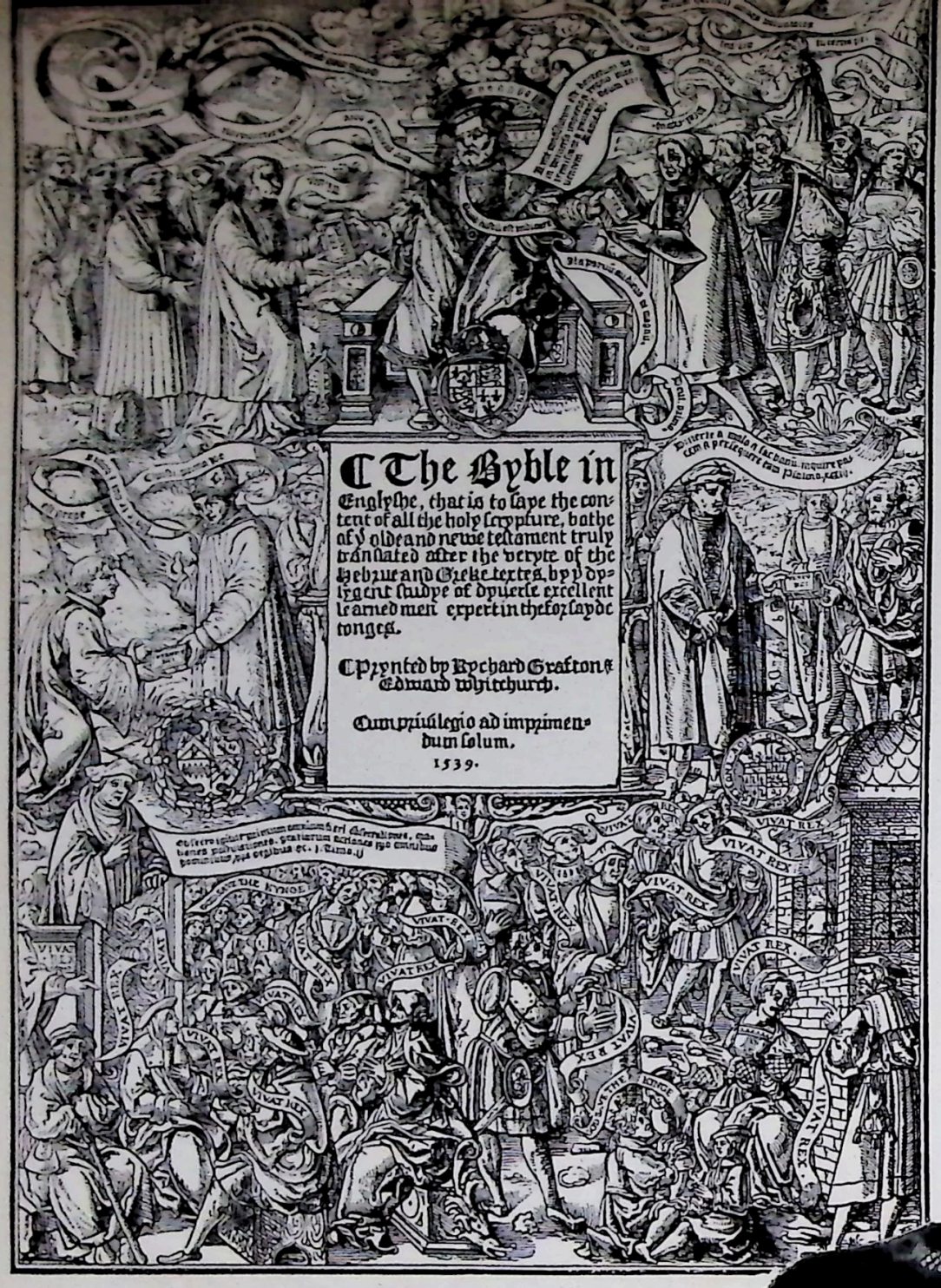


Printers' trade-marks were used from the very beginning of printing, to serve as a hallmark of quality, identify the printer and to safeguard what became known as copyright.

There were now in print two forms of the English Bible—*Coverdale's* and *Matthew's*. Their notes and prologues, however, gave such affront to many groups that King Henry VIII was frequently besought to provide a new translation free from interpretations. Cromwell, who was authorized to proceed with such an undertaking, appointed Richard Grafton and Edward Whitchurch to print, in Paris, a Bible that should be an example of correctness and workmanship.

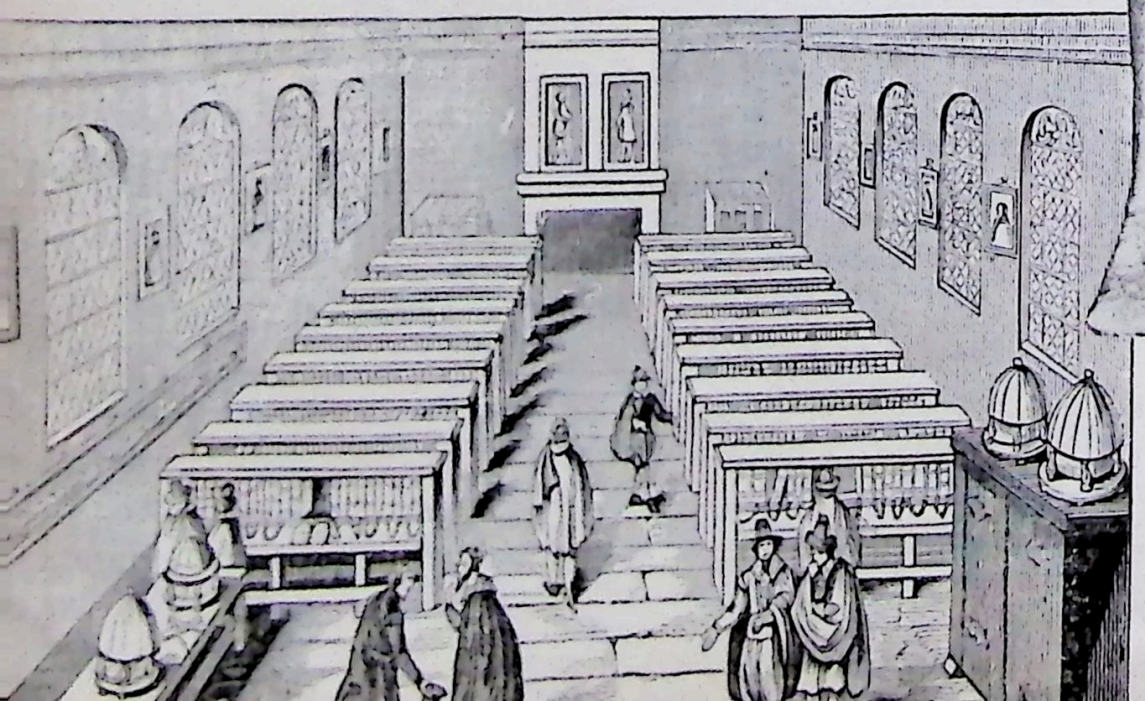
Although his own translation had been published but two years, the good Miles Coverdale was willing to prepare a new text and for it to use other men's work in preference to his own. About the time of *Coverdale's Bible* there had been published an excellent Latin version of the Old Testament, with the Hebrew text and a commentary, chiefly from Hebrew sources, prepared by Sebastian Munster. Coverdale had not then had access to it, but it is obvious that he made full use of it in revising *Matthew's Bible* for this edition.

The printing of two thousand copies with funds advanced by Cromwell went along smoothly in Paris, with the English ambassador, Bishop Bonner, taking a very strong and sociable interest in it. He spent much of his time with the printers and entertained them at his house. But in December 1538 relations between France and England became strained, and about this time Henry VIII had complicated the project by issuing a prohibition against the importation of English books printed abroad. On the 13th Coverdale, fearing trouble, wrote Cromwell that he had deposited some sheets with the English ambassador. Some may even have already been sent to England. Four days later the Inquisition descended upon the press, arresting the French printer, Regnault, and seizing all the stock, the English correctors having fled in time. Crom-



Title page of the "Great Bible" (1539), so named due to its size, edited by Miles Coverdale. Each parish was ordered to purchase a copy for the use of all.

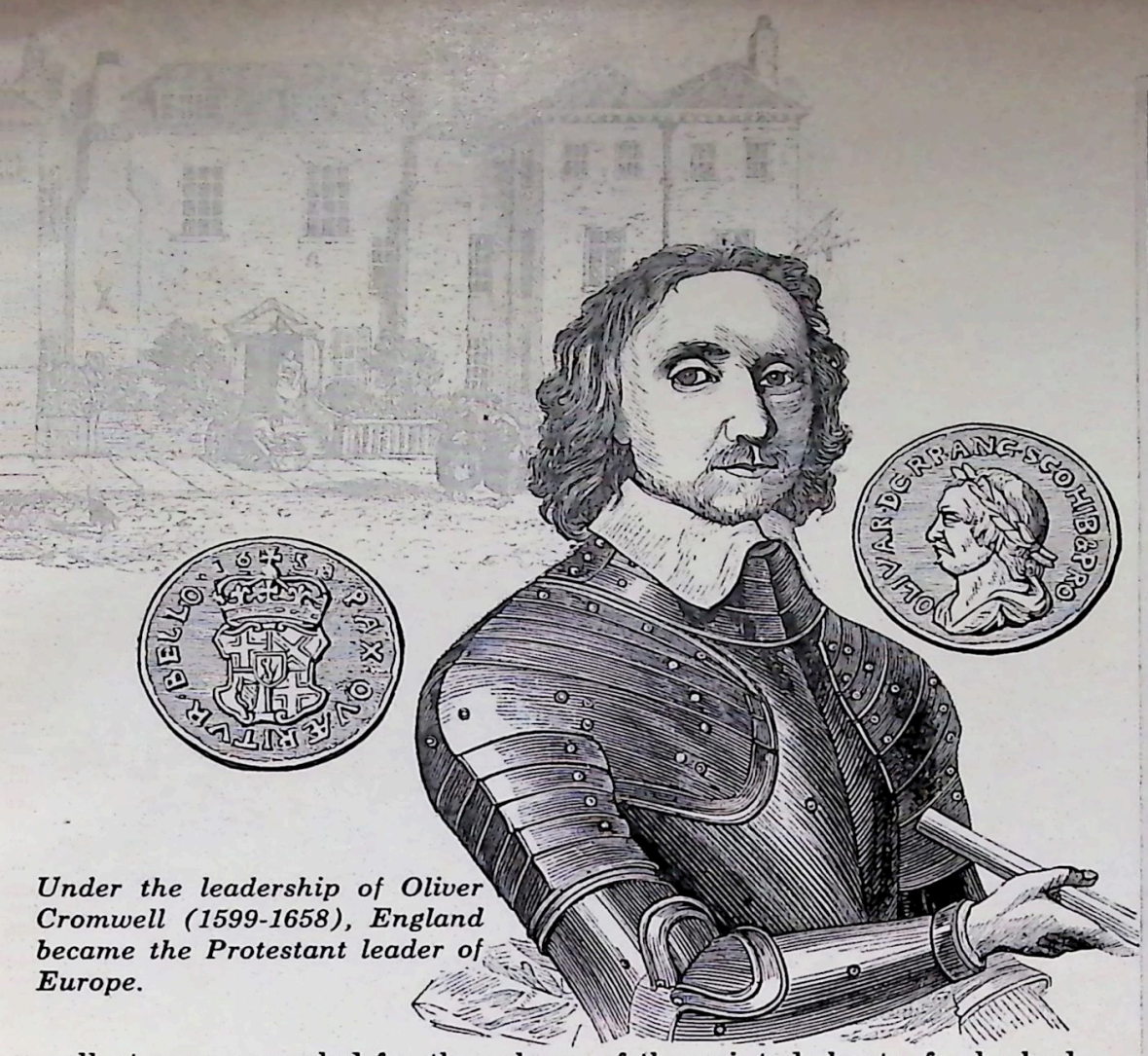
Henry VIII issued a proclamation authorizing that the "Great Bible" should be read in all the churches and used in public worship. Shown above, the great seals and signature of Henry VIII.



Public reading room in England shows the manner in which many of the books in the public libraries were chained to their places in the shelves. Bibles were chained to stands and reading desks in churches.

✱ My ſoule magnifieth ye Lorde. And my ſpirite hath reioyſed in God my ſauiour ✱ For he hath loked on the lowe degre of hys handemayden: for lo: now from hence forth ſhall all generacions call me bleſſed. Becau- ſe he ye is myghty, hath done to me greate thynges, & holye is his name. And his mercy is on them that feare him, from generacion to generacion. He hath ſhewed ſtrength with his arme, he hath ſcattered them that are proude in the ymaginacyon of their herte. ✱ He hath putte downe the myghty from their

A printed section of the "Great Bible."

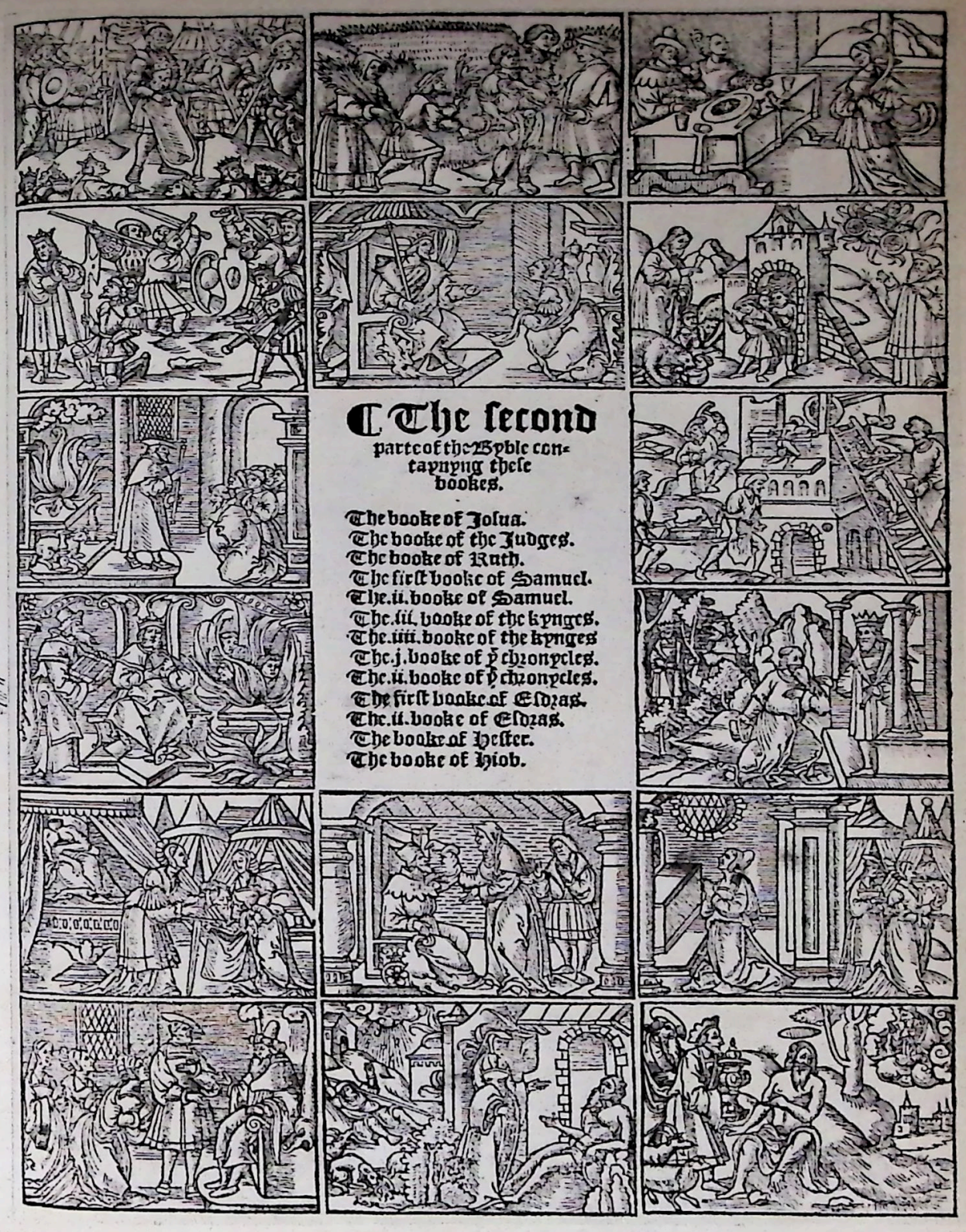


Under the leadership of Oliver Cromwell (1599-1658), England became the Protestant leader of Europe.

well at once appealed for the release of the printed sheets, for he had invested £400 in the venture. Action was delayed; the sheets were ordered burned, but the officer charged with that responsibility was willing to make a penny by selling four great dry vats of sheets to a haberdasher to pack caps in. These, and the sheets sent Bonner, eventually reached England safely; and not long after, Grafton was able to arrange to have the type, press and printers brought to England, where the edition was finally completed in 1539 at the expense of a haberdasher, Anthony Marler.

The *Great Bible* gets its name from its format, for it was larger than any previous edition and very elaborately gotten up, with a fine woodcut title page, ascribed to Holbein, which shows King Henry VIII, with Cranmer and Cromwell, distributing the Bibles to the people. In April 1540 an edition with a preface by Cranmer, then Archbishop of Canterbury, and some further revisions by Coverdale along the lines of his previous work, was published, followed by five other editions before the end of 1541, possibly numbering twenty-one thousand copies in all. The title pages of 1540 and many later editions state, "This is the Bible appointed to be read in Churches." The Bible of 1535 and *Matthew's Bible* had been licensed in 1537, but this was definitely an "authorized version," as the version of 1611 never was. From this preface the *Great Bible* is often called *Cranmer's Bible,* although he seems to have had little to do with the making of it. The third and fifth of these six editions carry a notice on the title pages that they had been "overseen and perused" by Bishops Tunstall and Heath. This was probably merely to remove from the book any association with Cromwell, for he had fallen from favor in 1541 and had been executed. Thus by a curious irony,

The entire process of coining was carried on in a single room. Each piece was struck by hand.



Illustrated page from the "Great Bible."

Tunstall, the Bishop of London who had condemned Tyndale and his work, now officially authorized a Bible that largely contained Tyndale's work.

Before the publication of the *Great Bible* an injunction had been published in 1538 to the effect that by a certain date every parish was to set up a Bible "of the largest volume in English," to be paid for by the parson and the parishioners, and the clergy were urged to exhort all to read it. The Bible was now eagerly bought and read, which gave rise to such discussion and public argument that the king issued a declaration urging readers to approach Bible reading "humbly and reverently." Six copies were set up in St. Paul's Church in London, about which crowds gathered to hear the reading of the long-denied Scriptures with eagerness and animation. The babble of readers and discussion became so great that the Bishop of London was forced to issue an admonition that there be no such reading during sermon time, for those at service could not hear!

This great freedom lasted but a short time, since for each eager reader there was a conservative who rebelled at such license. In 1542 steps were taken to revise the *Great Bible,* making it more like the Latin, and parts were allotted various bishops; but there was no real desire on their part, and the project fell through. In 1543 all translations bearing Tyndale's name were proscribed, all notes in other texts ordered removed or obliterated, and Bible reading publicly or privately was prohibited to all women (except noble- and gentlewomen), all artificers, apprentices, journeymen, serving men, husbandmen and laborers, under pain of punishment. In 1546 *Coverdale's New Testament* was added to the list of proscribed books.

chastenyng.

13 Woe to thee, Chorazin, woe be to thee, Beth saida: for if the miracles had bene done in Tyrus & Sidon which haue bene done in you, they had a great while agone repented, sitting [a] in sacke cloth and ashes.

14 Therefore it shalbe easier for Tyrus & Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heaue, shalt be thrust downe to hel.

16 ¶ He that heareth you, heareth me: & he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seuentie turned againe with ioye, saying, Lord, euen the deuils are subdued to vs through thy Name.

18 And he said vnto them, I sawe [m] Satan, like lightening, fall downe from heauen.

19 Beholde, I giue vnto you power to treade on serpents, and scorpions, and ouer all the power of the enemie, & nothing shal hurt you.

20 Neuertheles, in this reioyce not, that ỹ spirits are subdued vnto you: but rather reioyce, because your names are written in heauen.

21 ¶ That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen & earth, that thou hast hid these things from the [n] wise and learned, and hast reuealed them to babes: euen so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said, All things are [o] giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the [p] Sonne, and he to whome the Sonne wil reueile him.

23 ¶ And he returned to his disciples, and said secretly, * Blessed *are* the eyes, which se that ye se.

24 For I tell you that manie Prophetes & Kings haue desired to se those things, which ye se, and haue not sene *them*: and to heare those things, which ye heare, & haue not heard *them*.

25 ¶ Then beholde, a certeine expounder of the Law stode vp, and tempted him, saying, Master, what shal I do, to inherite eternal life?

26 [illegible] he said vnto him, What is written [illegible] how rea lest thou?

[illegible] swered, and [illegible] Thou shalt [illegible] God with [illegible] le, & with all thy strength, [illegible] thought, * & thy neighbour [illegible]

[illegible] vnto him, Thou hast [illegible] a do, & thou shalt liue.

[illegible] to * iustifie [illegible] said [illegible] o * is then my neighbour [illegible]

30 And Iesus answered, and said, A certeine man went downe from Ierusalem to Iericho, and fell among theeues, and they robbed him of his rayment, and wounded him, & departed, leauing him halfe dead.

31 And by chance there came downe a certeine * Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when he was come nere to the place, went and loked on *him*, and passed by on the other side.

33 Then a certeine [q] Samaritan, as he iourneyed, came nere vnto him, and when he sawe him, he had compassion on him,

34 And went to him, & bound [illegible] vp his woudes, and powred in oyle and wine, and put him on his owne beast, and brought him to an ynne, and made prouision for him.

35 And on the morowe when he departed, he toke out [r] two pence, and gaue them to the hoste, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I wil recompense thee.

36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theues?

37 And he said, He that shewed mercie on him. Then said Iesus vnto him, Go, [s] and do thou likewise.

38 ¶ Now it came to passe as they wēt, that he entred into a certeine towne, and a certeine woman named Martha, receiued him into her house.

39 And she had a sister called Marie, which also sate at Iesus fete, and heard his preaching.

40 But Martha was combred about much seruing, and came to him, & said, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou carest, & art [t] troubled about manie things.

42 But one thing is needful, Marie hath chosen the good parte, [u] which shal not be taken away from her.

CHAP. XI.

2 He teacheth his disciples to pray. 5 He driueth out a deuil. 15 And rebuketh the blasphemous Pharisies. 28 He preferreth the spiritual cosinage 29 They require signes and tokens. 37 He eateth with the Pharisee, and reproueth the hypocrisie of the Pharisies, Scribes and lyers.

[illegible] that as he was [illegible] praying [illegible] a certeine [illegible] said vnto him, Master [illegible]

a Or, euen day, or a whole day: as it is sufficient for this day. Or, portion.

b By this same lande he teacheth vs that we ought not to be discouraged, if we obteine not incontinently ỹ which we demande: Or, * passing by the way.

c The chiefest thing that we can desire of God, is his holie Spirit.

d That is to say, your countrers.

e The finger of God is taken for ỹ vertue and power of God. And the vertue of the Father and the Sonne is the holie Ghost: for so Matthew doeth interpret this place.

f The worde signifieth, an entrie or porche before an house. Or, *lastitie.*

g Thy [illegible] applie [illegible] to [illegible]

h By [illegible] priuily [illegible] great [illegible] was [illegible] among [illegible] people & cruelly [illegible] gentlemen. k This nation was odious to the Iewes.

l Which was about ỹ price of sterling money.

m Helpe him ỹ [illegible] more [illegible] though ỹ knowe his [illegible]

n He attributeth it to the free ch. Grace of God, that the wise & worldlie cannot see the Gospell, for the pure [illegible] people vnderstand it. Christ is [illegible] meane to reconcile [illegible] mercies by [illegible] Therefore we make [illegible] me him as the fathers voyce hath taught vs, & not accor[illegible] to mans [illegible] opinion.

o Mat.3.16. ¶ In these words we se God so to his humble image.

p Mat.24.36. mar.13.32.

3 Our daily bread giue vs [a] for the day:

4 And forgiue vs our sinnes: for euen we forgiue euerie man that is indetted to vs: And lead vs not into temptation: but deliuer vs from euil.

5 ¶ Moreouer he said vnto them, [b] Which of you shal haue a friend, and shal go to him at midnight, & say vnto him, Friend, lend me thre loaues?

6 For a friend of mine is come [c] out of the way to me, and I haue nothing to set before him:

7 And he within shulde answer, and say, Trouble me not: the dore is now shut, and my children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, though he wolde not arise and giue him, because he is his friend, yet douteles because of his [d] importunitie, he wolde rise, and giue him as many as he neded.

9 * And I say vnto you, Aske, and it shalbe giuen you: seke, and ye shal finde: knocke, and it shalbe opened vnto you.

10 For euerie one that asketh, receiueth: & he that seketh, findeth: and to him that knocketh, it shalbe opened.

11 * If a sonne shal aske bread of any of you that is a father, wil he giue him a stone? or if *he aske* a fishe, wil he for a fishe giue him a serpent?

12 Or if he aske an egge, wil he giue him a scorpion?

13 If ye then which are euil, can giue good giftes vnto your children, how much more shal your heauenlie Father giue [e] the holie Goost to them, that desire him?

14 ¶ Then he cast out a deuil which was domme: and when the deuil was gone out, the domme spake, and the people wondered.

15 But some of them said, He casteth out deuils through Beelzebub the chief of the deuils.

16 And others tempted him, seking of him a signe from heauen.

17 But he knewe their thoghtes, and said vnto them, * Euerie kingdome deuided against it self, shalbe desolate, and an house *deuided* against an house, falleth.

18 So if Satan also be deuided against him self, how shal his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whome do your [f] children cast them out? Therefore shal they be your iudges.

20 But if I by the [g] finger of God cast out deuils, douteles the kingdome of God is come vnto you.

21 When a strong man armed, kepeth his [h] palace, the things that he possesseth, are in [i] peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoiles.

23 He that is not [k] with me, is against me: and he that gathereth not with me, scattereth.

24 * When the vncleane spirit is gone out of a man, he walketh through drie [l] places seking rest: and when he findeth none, he saith, I wil returne vnto mine house from whence I came out.

25 And when he commeth, he findeth it [m] swept and garnished.

26 Then [n] goeth he, and taketh with him seuen other spirits worse than himself, and they entre in, and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to passe as he spake these things, a certeine woman of the [illegible] lifted vp her voyce, & said vnto him, Blessed *is* the wombe that bare thee, and the pappes which thou hast sucked.

28 But he said, [o] Yea, rather blessed are they that heare the worde of God, and kepe it.

29 ¶ * And when the people were gathered thicke together, he began to say, This is a wicked generacion: they seke a signe, and there shal no signe be giuen them, but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Ninenites, so shal also the Sone of man be to this generacion.

31 * The Quene of the South shal rise in iudgement, with the men of this generacion, and shal condemne them: for she came from the vtmost partes of the earth to heare the wisdome of Solomon, and beholde, a greater *then* Solomon *is* here.

32 The men of Nineue shal rise in iudgement with this generacion, and shal condemne it: for they * repented at the preaching of Ionas: and beholde, a greater then Ionas *is* here.

33 ¶ * No man lighteth a candel, & putteth it in a priuie place, nether vnder a bushel: but on a candlesticke, that thei which come in, may se the light.

34 * The light of the bodie is the [p] eye: therefore when thine eye is [q] single, then is thy whole bodie light: but if thine eye be euil, then thy bodie is darke.

35 Take hede therefore, that ỹ light which is in thee, be not darkenes.

36 If therefore thy whole bodie *shalbe* light, hauing no parte darke, thē shal all be light, euen as when a candel doeth light thee with the brightnes.

37 ¶ And as he spake, a certeine Pharise besought him to dyne with him: & he went in, and sate downe at table.

38 And when the Pharise sawe it, he mar-

a Or, euen day, or a whole day: as it is sufficient for this day. Or, portion.

b By this same lande he teacheth vs that we ought not to be discouraged, if we obteine not incontinently ỹ which we demande: Or, * passing by the way.

c The chiefest thing that we can desire of God, is his holie Spirit.

d That is to say, your countrers.

e The finger of God is taken for ỹ vertue and power of God. And the vertue of the Father and the Sonne is the holie Ghost: for so Matthew doeth interpret this place.

f The worde signifieth, an entrie or porche before an house. Or, *lastitie.*

g Thy [illegible] applie [illegible] to [illegible]

h By [illegible] priuily [illegible] great [illegible] was [illegible] among [illegible] people & cruelly [illegible] gentlemen. k This nation was odious to the Iewes.

l Which was about ỹ price of sterling money.

m Helpe him ỹ [illegible] more [illegible] though ỹ knowe his [illegible]

n He attributeth it to the free ch. Grace of God, that the wise & worldlie cannot see the Gospell, for the pure [illegible] people vnderstand it. Christ is [illegible] meane to reconcile [illegible] mercies by [illegible] Therefore we make [illegible] me him as the fathers voyce hath taught vs, & not accor[illegible] to mans [illegible] opinion.

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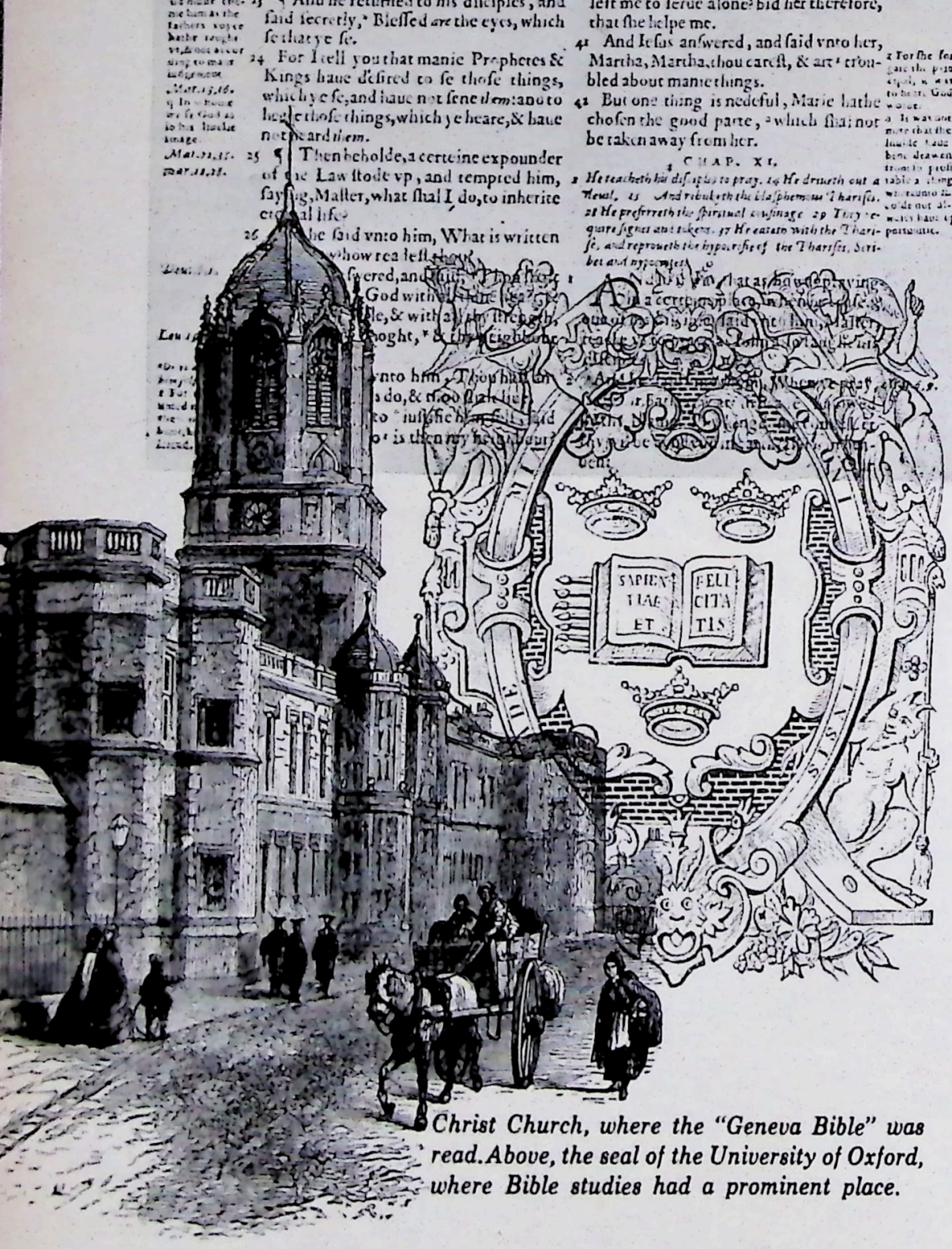


Christ Church, where the "Geneva Bible" was read. Above, the seal of the University of Oxford, where Bible studies had a prominent place.

ABCDEFGHILMNOPQuQRSTVXYZ

aāàbƀcćdđeēèſfgḡhħiıílłmnoōòpꝑꝓṕp̄ꝗqqą

ꝙꝙ̊ꝙ̄ꝙ̄rŕsſßſtŧuūvxyȝɔ&9ꝛ.:

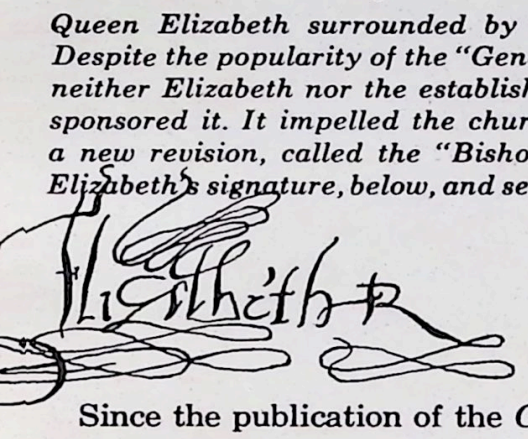
First Roman printing type introduced into Germany by Adolph Rusch, a German Bible printer of the 16th century who rose to eminence in his field.

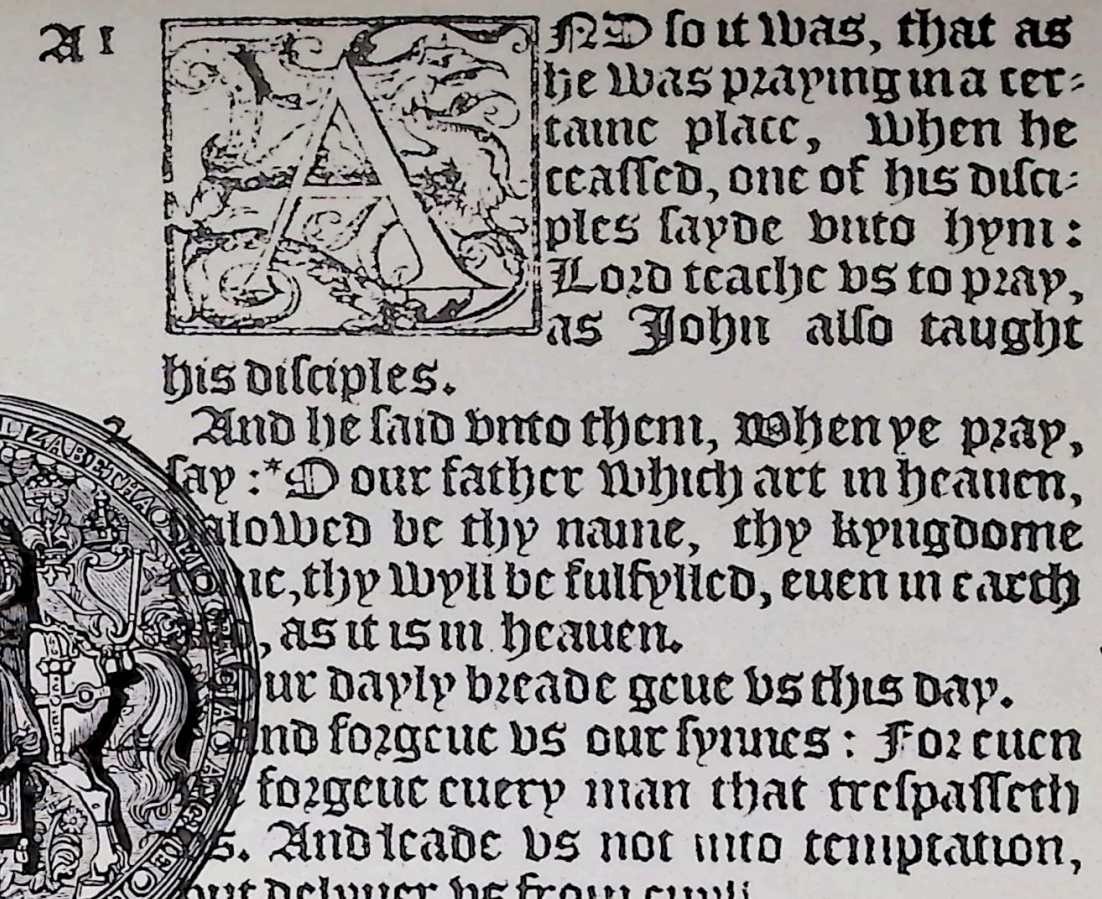
Page from the popular "Geneva Bible" (1560), used by Shakespeare, Milton and Cromwell. The Pilgrims and the Puritans brought it with them to America.

But no sooner was this wave of persecution in full swing than Henry VIII died, and the young King, Edward VI, was so devoted to the Bible that Bible printing was active again, thirty-five Testaments and thirteen Bibles being printed during his short reign of six and a half years. The *Great Bible* was restored to its place in churches, and its reading urged. Cranmer made some efforts in the direction of another revision, but nothing was done. During Queen Mary's reign, however, no Bibles were published in English, Rogers and Cranmer were martyred, and the scene of translation again shifted to the Continent.

These persecutions of Mary's reign produced another exile Bible version, for among the reformers who sought safety in Geneva were scholars and Bible lovers who produced a revision that had great influence on the people of England. One of these scholars, William Whittingham, a brother-in-law of Calvin, prepared a revision of the New Testament, printed by Conrad Badius at Geneva in 1557. It was a small book, nicely printed, with ornamental capitals and headpieces, in a clear roman type in contrast to the black letter of previous editions. For the first time in English Scripture the chapters were divided into verses, following *Stephanus' Greek Testament* of 1551 and earlier Latin and Hebrew editions. Shortly after the *Geneva New Testament* was off the press, work was begun on a careful revision of the whole Bible, occupying "the space of two yeres and more day and night." Whittingham seems to have been aided in this by Anthony Gilby and Thomas Sampson.

Queen Elizabeth surrounded by her court. Despite the popularity of the "Geneva Bible," neither Elizabeth nor the established church sponsored it. It impelled the church to start a new revision, called the "Bishops' Bible." Elizabeth's signature, below, and seal, at right.





AND so it was, that as
he was praying in a cer-
taine place, When he
ceassed, one of his disci-
ples sayde vnto hym:
Lord teache vs to pray,
as John also taught
his disciples.

And he said vnto them, When ye pray,
say: *O our father Which art in heauen,
alowed be thy name, thy kyngdome
ome, thy Wyll be fulfylled, euen in earth
, as it is in heauen.
ur dayly breade geue vs this day.
nd forgeue vs our synnes: For euen
forgeue euery man that trespasseth
s. And leade vs not into temptation,
but delyuer vs from euyll.

The "Bishops' Bible" displaced the "Great Bible" in the churches.

Since the publication of the *Great Bible* new Latin translations had been published which carried over the original text in vigorous Latin. Greek texts had been somewhat improved, and a *Latin Testament* by Beza was published in 1556. The English scholars at Geneva were also stimulated by other groups at work on Bible translations, in French and possibly in Italian. How different from the picture of Tyndale working alone and in hiding in Antwerp, thirty years before! In the Old Testament the *Great Bible* was the basis of the revision, few changes being made in the historical books; but in the remainder the changes are greater, making some readings more literal, reflecting the influence of Pagninus. The revisers were evidently competent scholars and sensitive to style. The New Testament of 1557 was simply a careful correction of Tyndale's text by *Beza's Latin New Testament*. A few of these changes were not improvements, for Beza was a better interpreter than critical scholar; but on the whole his was the best text then available, and the Geneva revisers used it to good advantage. The New Testament of the 1560 Bible shows signs of further careful study, although the changes are not many. This Bible was printed in 1560 at Geneva by Rouland Hall at the expense of members of the English church at Geneva, one of those most actively interested being John Bodley, father of the founder of the Bodleian Library in Oxford.

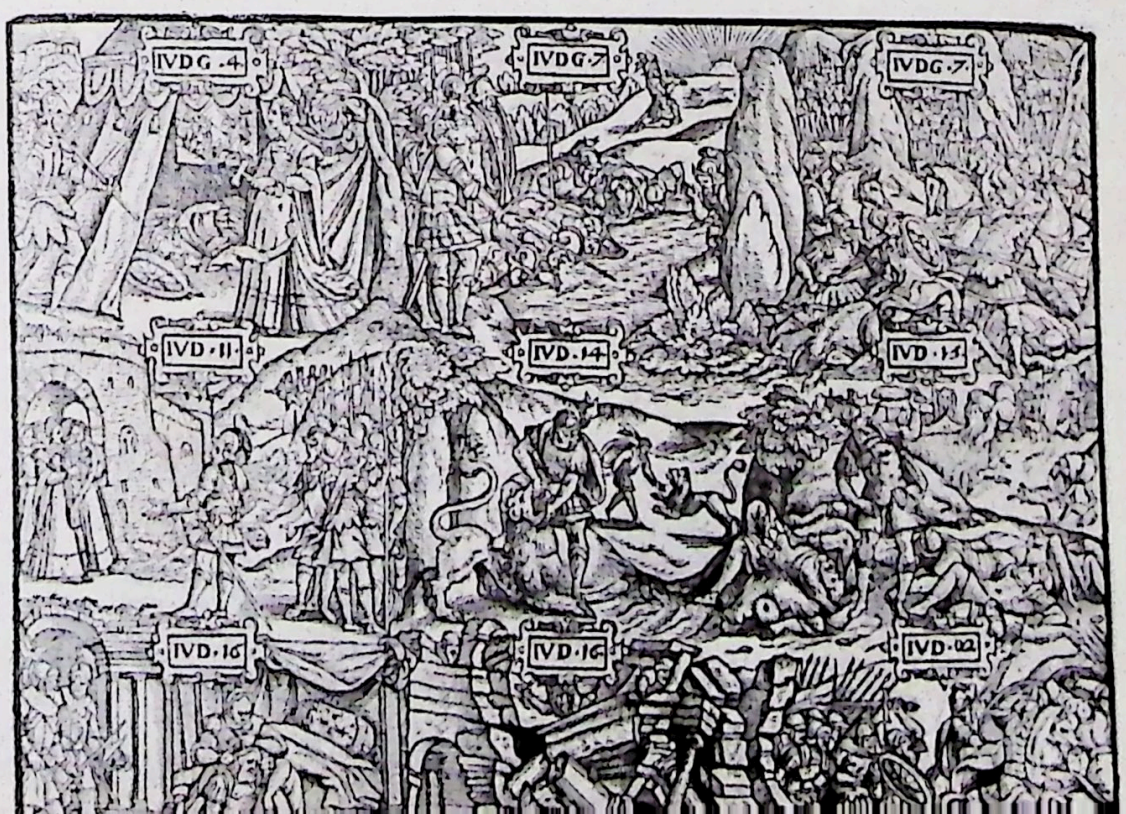
The *Geneva Bible* rapidly became the most widely read English Bible, the type, the size, the illustrations and the notes giving it great popularity with the common people. It has been estimated that from 1560 to 1644 one hundred and forty editions of the Bible and Testament in this version were issued.

The established church did not sponsor the popular *Geneva* version, for which John Bodley had been granted in 1561 a printing monopoly for seven years. When about five years later he asked for a renewal, Archbishop Parker delayed, feeling that because of its commentary the version was not suitable for use in the churches, and yet conscious of its superiority to the *Great Bible*, which had been restored to authority by Queen Elizabeth. A renewal was finally offered, but on terms that Bodley could not accept. By 1566 Parker had set in motion again the undertaking, attempted by Cranmer, of a revision by bishops.

Matthew Parker was born in 1504 at Norwich and went to Corpus Christi College, Cambridge, in 1522, taking a B.A. in 1525; was ordained deacon in April and priest in June 1527; he was elected fellow of the college the following September. In 1528 he took an M.A. and declined an invitation to join Cardinal Wolsey's newly founded college at Oxford. He took a D.D. in 1538 and rose gradually among the reformers in the church and at Cambridge. Because of his marriage and his reform connections, Queen Mary deprived him of his offices, but he remained in England during her reign. Queen Elizabeth appointed him Archbishop of Canterbury in 1559 and left him, with little support, to oppose the Puritan influence. He did not believe in a "popular" reformation, but was a scholar, a man of genuine piety and irreproachable morals.

The work was divided among a group of scholars, of whom perhaps eight were bishops, Parker himself, in addition to revising Genesis, Exodus and part of the New Testament, doing the final editing. The *Great Bible* was the basis of this revision and, while only slight alterations were intended, some of the bishops went rather beyond the plan. The revisers were better Greek scholars than Hebrew, and their work in the New Testament is much superior to that in the Old. The changes in the Old Testament reflect principally the influence of the *Geneva Bible*, but in the New more independent changes are made from Greek texts, some of which were carried on in the *Authorized Version*.

Illustrated page from the "Bishops' Bible," the work of 8 bishops and several other scholars. With the royal and ecclesiastical authority behind it, upon its publication in 1568 it rapidly displaced the "Great Bible" in the churches.



The *Bishops' Bible* was published in 1568, beautifully printed by Richard Jugge in London, in large folio, *cum privilegio regiae majestatis*, with no dedication and a simple, engraved title page adorned with a portrait of Queen Elizabeth. Many woodcuts illustrated the book. The New Testament was printed on thicker paper to withstand greater use. Copies were ordered by Convocation in 1571 to be in the house of every bishop or archbishop, available to their servants and to strangers. Each cathedral was to have one, and every church was urged to get one if possible. But while the *Bishops' Bible* was that generally found in churches from 1568 to 1611, the *Geneva* was still the home Bible, and no copies of the *Bishops' Bible* were printed after 1602.

The next English Bible was a product of exiles in the Low Countries; for just as the Protestant reformers were exiled during the reign of Queen Mary, upon Queen Elizabeth's accession many Roman Catholics fled to France and Flanders. An English college for the education of English Catholics had been established in 1568 by the Jesuits in connection with the University at Douai. Much attention was given to the Scriptures in Latin, and there were courses in Hebrew and Greek. "In order to acquire greater power and grace in the use of the vulgar tongue," the more advanced students preached weekly in English. Quite at home in the *Latin Bible*, they were often at a loss to give quickly and adequately an English translation of a Latin text. An *English Bible* "in accordance with the edition approved by the church" thus seemed advisable.

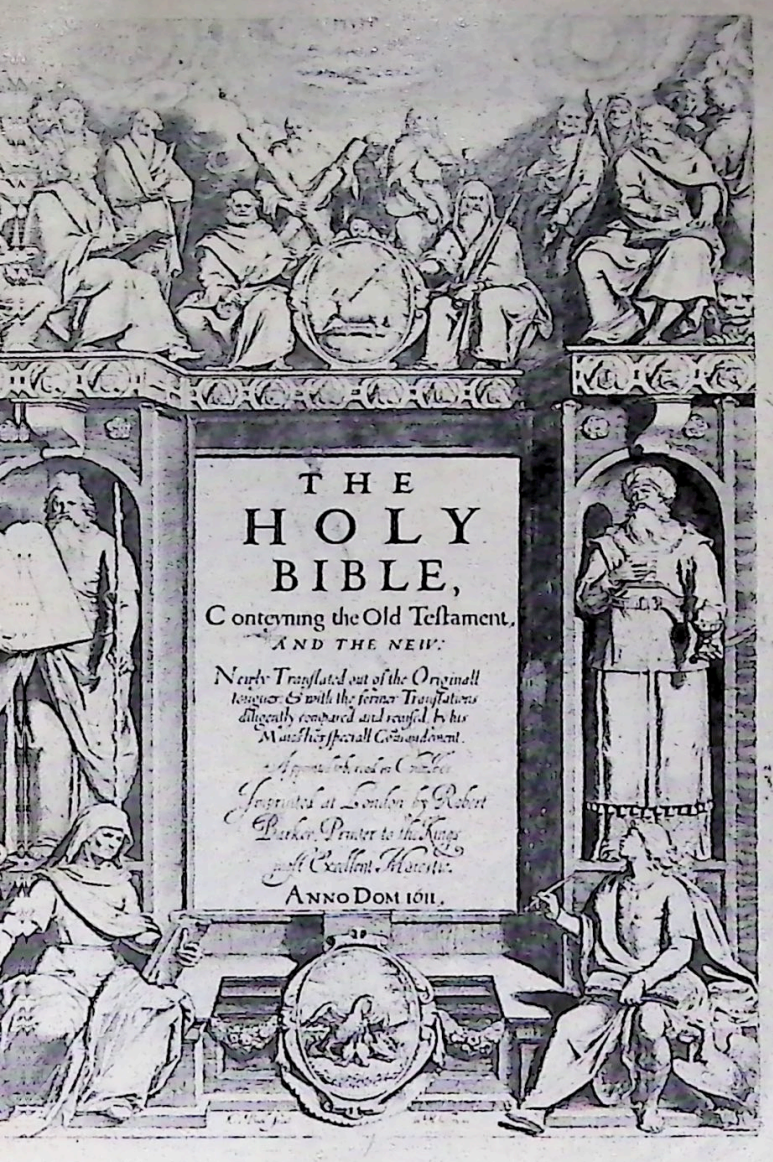
The project was sponsored and directed by William Allen, born in 1532, educated at Oxford, formerly principal of St. Mary's Hall, Oxford, and Canon of York. When Elizabeth became queen he resigned these offices and went to Louvain. He made one trip to England but was forced to flee, and devoted the remainder of his life to attempting to check the Reformation in England. He was created cardinal in 1587 and had been promised the appointment of Legate to reconcile England to the Papacy if the Spanish Armada had been successful.

The man who did most of the actual translation was Gregory Martin, formerly fellow of St. John's College, Oxford, granted an M.A. in 1564. He renounced Protestantism and studied at Douai, [illegible] in 1570 lecturer in Hebrew and Holy Scripture at the English College, in 1578 temporarily at Rheims. The college records show that he began on or about October 16, 1578, normally doing two chapters a day, which were corrected by William Allen and Richard Bristow, moderator of the college. The work lasted three and a half years, the New Testament being printed in 1582 and the Old Testament in 1609-10. Martin died of tuberculosis in 1582, shortly after the publication of the New Testament. The book was published with many notes, the work of Bristow in the New Testament and of Dr. Worthington in the Old. Bristow had been a fellow of Exeter College, going to Douai in 1569. Thomas Worthington was a native of Lancashire, born in 1549, educated at Brasenose College, Oxford, and the English College at Douai. He took a B.D. at the University of Douai in 1579 and received a D.D. from the Jesuit University of Trier in 1588.

The translation was based on the current *Vulgate* text, on the grounds, stated in the preface of the New Testament, of its antiquity and long use, its connection with Jerome and Augustine, its approval by the Council of Trent, its accuracy and its superiority even to the Greek and Hebrew text. Before the Old Testament was issued, the revised *Clementine Vulgate* text was published and the translation compared with it. While the title states that use has been made of Greek, Hebrew and other texts, as it stands the translation is essentially the *Vulgate* of Jerome "in English dress," although in the case of the Greek definite article, not represented in Latin, good use has been made of the original, in this showing better scholarship than earlier translations. In some instances the translation carried over from the Latin the original word order of the Greek, which, while occasionally not smooth in English, is forceful. In general, however, where the *Vulgate* was clear, the *Rheims-Douai* is clear; but where the *Vulgate* was weak or confused, so is the English of this version.

The New Testament was published at Rheims in 1582 by John Fogney in small quarto. The Old Testament, delayed for lack of funds, was published in similar form, with milder and less copious notes, in Douai

The "Rheims-Douai Bible," an English version issued by the Roman Catholic Church. The "Rheims New Testament" (1582), left, and the "Douai Old Testament" (1609-10), right, were based on the "Latin Vulgate" text on the grounds of its antiquity and long use.



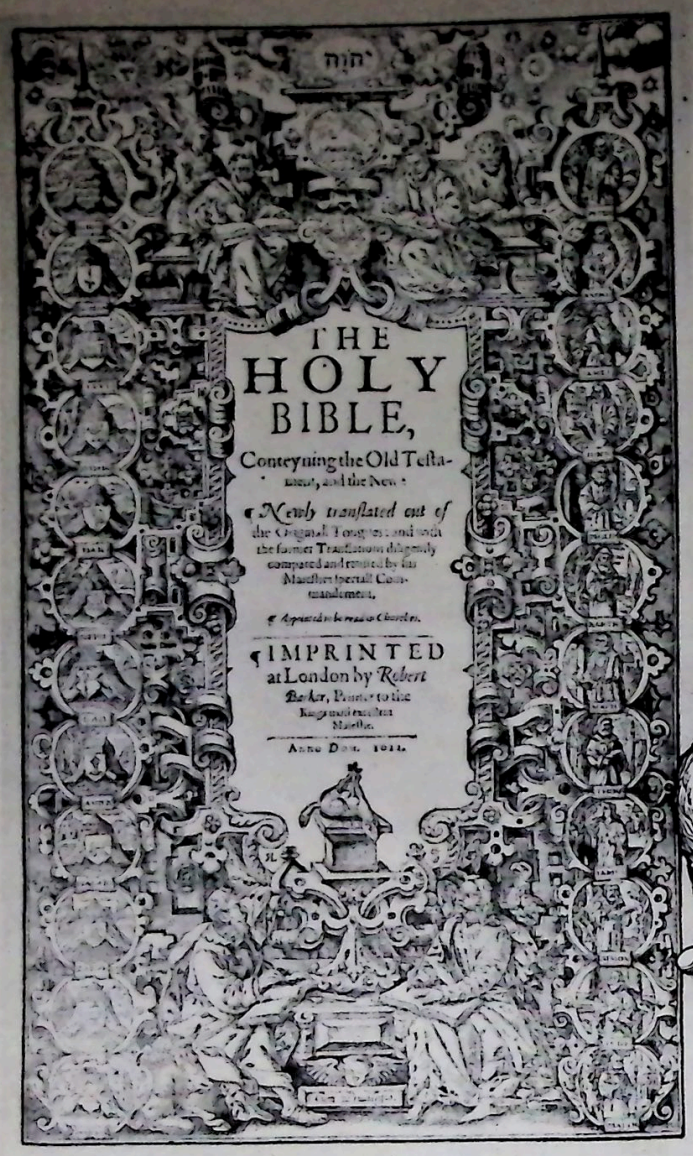
The "King James Version" of the Bible (1611), became the greatest version and the greatest book in the English language. It was the result of 3 years of concentrated effort by 54 scholars, and 9 months of final editing. They based their work on a study of the early Hebrew and Greek manuscripts as well as many of the later translations, and much thought was given to beauty of style. The "King James Version" immediately replaced the versions then being used in the churches, and became the most popular version for use in the home. More copies have been printed and sold of this Bible, in its successive editions, than any other book in any language.

by Lawrence Killam in 1609-10, the College having returned there in 1593. As the *King James Version* must have been ready for printing when the *Douai Old Testament* was published, the former was probably not influenced by the latter. A second edition of the New Testament was printed in Antwerp in 1600 and reissued in 1621 and 1633. The Old Testament was published in 1635 in Rouen, but not again until 1749-50, when an edition of the whole Bible, considerably revised and with abridged notes, was published by Dr. Richard Challoner. The New Testament was published in original form in 1738, 1788, 1789 and 1834. There have been a number of revisions and editions, but all other editions are based largely on *Challoner's Bible,* which differs so much from the original edition that the term *Douai* is no longer accurate.

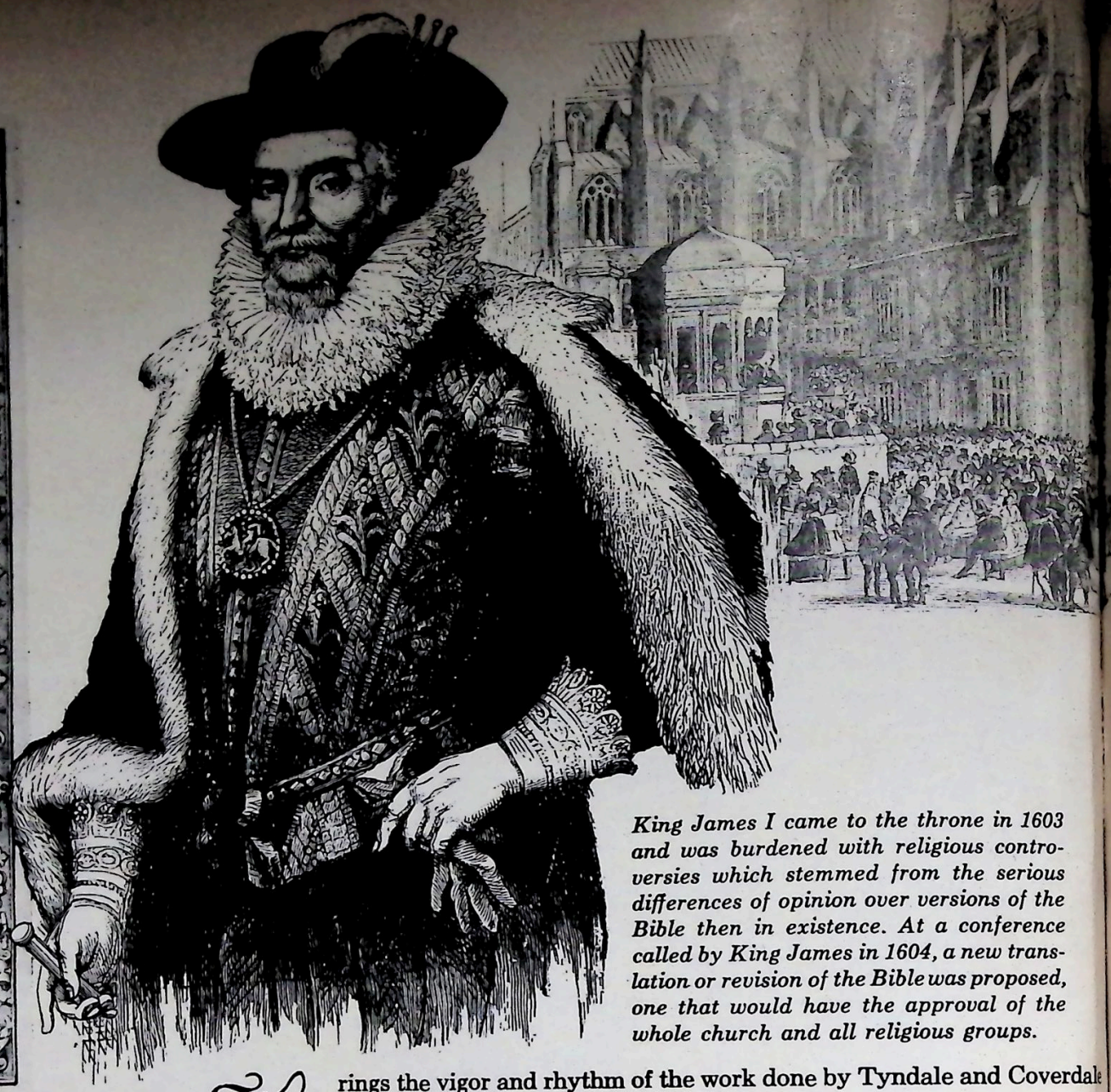
The colorful 16th century came to an end with the death of Queen Elizabeth in 1603. England was now a power in Europe; the grandeur of Spain was crushed, in large part by Elizabeth's bold seamen; Drake had sailed around the world and Raleigh had tried to establish colonies in America; the English Church was now definitely separated from the Church of Rome; England and Scotland were united under one crown; English literature was bursting into full flower with Shakespeare, Bacon, Spenser and—the *King James Bible.*

One of the first tasks which King James I faced was the reconciliation of various religious parties; one of their more serious differences of opinion was over the Bible versions. The *Bishops' Bible* and the *Great Bible* were in the churches, but the people were buying the editions of the *Geneva Bible* that were pouring from the presses of England and the Netherlands. No one knew just which faction James would uphold. To investigate these and other difficulties he called a conference at Hampton Court in January 1604, the only effective result of which was the version which bears his name. At the conference the translation of the Scripture passages in the *Book of Common Prayer* was criticized. Dr. John Reynolds, President of Corpus Christi College, Oxford, spokesman for the Puritan group, proposed a new translation that would have the approval of the whole Church. The king at once fell in with the idea.

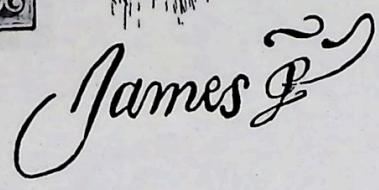
Great seal of King James.


THE
HOLY
BIBLE,
Conteyning the Old Testa-
ment, and the New:
Newly translated out of
IMPRINTED
at London by Robert
Barker, Printer to the
Anno Dom. 1611.

Title page of the "King James Version." King's signature at right.



King James I came to the throne in 1603 and was burdened with religious controversies which stemmed from the serious differences of opinion over versions of the Bible then in existence. At a conference called by King James in 1604, a new translation or revision of the Bible was proposed, one that would have the approval of the whole church and all religious groups.


James R.

During the summer a list of fifty-four learned men was approved, and the king requested that livings be secured to finance them while at work, a further circular coming from Bancroft, representing the then vacant see of Canterbury. It appears that these requests had meager results; the king contributed nothing and the revisers seem to have received only their entertainment while at the colleges.

The group of scholars secured was notably competent, but they were also to be guided by a definite set of rules. The *Bishops' Bible* was to be the basis. Proper names were to be preserved as nearly as possible in the original; old ecclesiastical words such as "church" were to be retained; in cases of words of "divers significations," that most commonly used by the "Ancient Fathers" was to be kept. There was to be only a minimum number of marginal references; all learned clergy were to be instructed by the bishops to send in suggestions, and any "ancient and grave Divines" in either University, not engaged on the translation, were to be assigned overseers of the translation.

The revisers were for their time good scholars, but their Greek texts were based upon manuscripts containing rather more copyists' errors than the manuscripts found after their day. Though the *Bishops' Bible* was their basic text, the *Geneva Bible* and *Rheims New Testament* seem to have influenced their changes most. In the prophetical books of the Old Testament there are many changes due to the *Geneva Version;* in the historical and poetical books the changes from the *Bishops'* are fewer, but more independent, particularly in the Apocrypha. The New Testament is essentially the *Bishops'* text modified by a comparison with the Greek, *Beza's Latin* version and the *Geneva* and *Rheims Testaments.* It is in the vocabularly that the influence of the *Rheims New Testament* is seen; and, in matters of interpretation, that the *Geneva's* influence is most strongly felt.

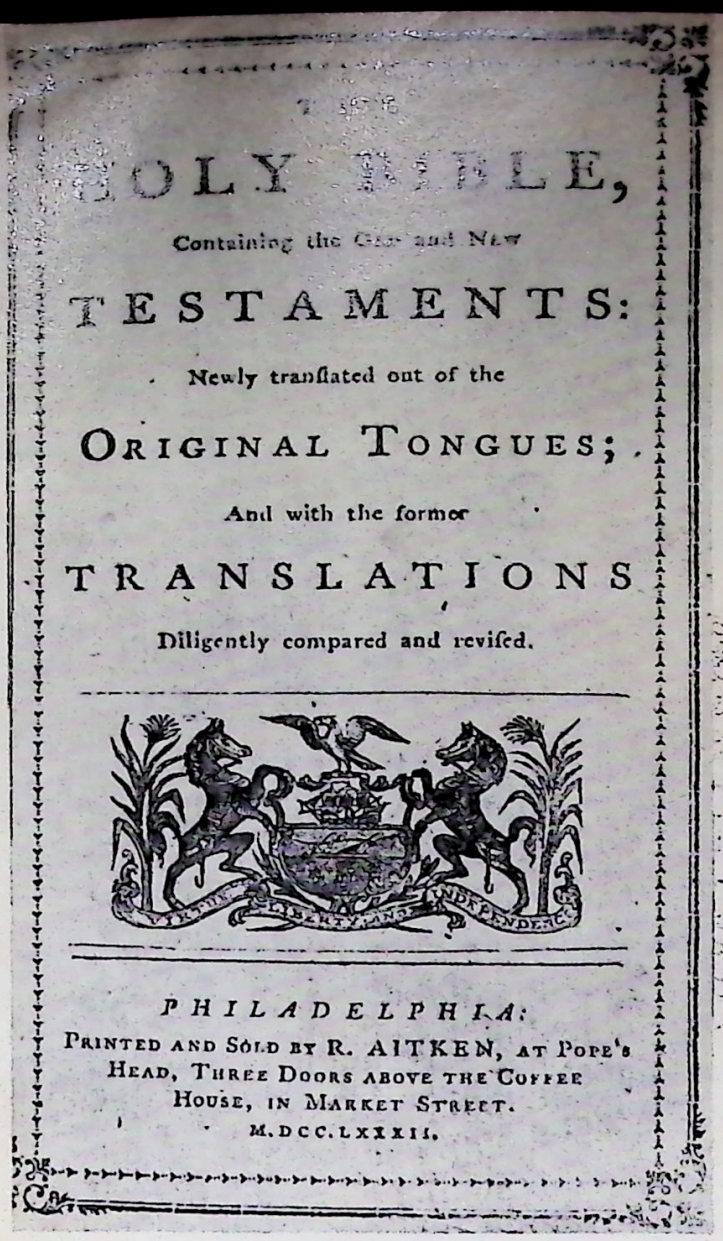
This rather large group of men, with diverse aids, produced a better version of the English Bible than had previously existed. It was not perfect; some sections are more closely accurate than others, but it was faithfully and carefully done. And through it all, on nearly every page, rings the vigor and rhythm of the work done by Tyndale and Coverdale nearly a century before!

Sometime in 1611 the revision was published by Robert Barker in London, in a fine black-letter folio with engraved title page, a dedication to King James, a Preface to the Reader, genealogies, maps and other popular features. Words supplied in the text were printed in roman letters, as were the chapter summaries and running heads. There were marginal readings in italics and some references. There is no evidence to show that the version ever had the approval of "the chiefe learned of the church" or the "Privie Councell" or of James himself.

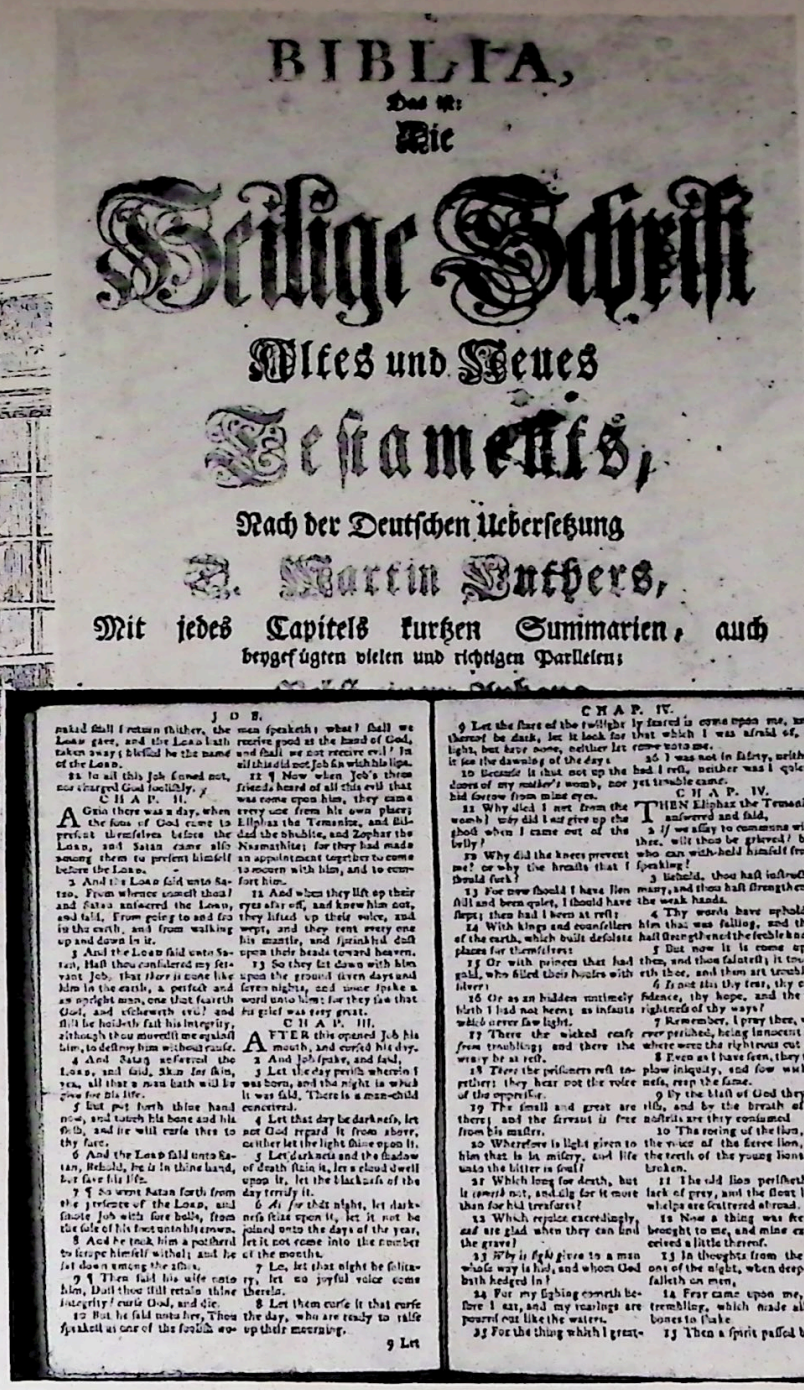
Two issues seem to have been published in that year, the printing possibly having been done in two shops to meet the expected large demand. Within three years fourteen editions in various sizes were printed, and from then on several were issued each year. It was forty years, however, before the *King James Version* won out over the popularity of the *Geneva Bible.* From the middle 17th century it became *the* Bible of the English-speaking people. Of the *King James Version*—with spelling modernized and some minor corrections from this Bible of 1611—more copies have been printed than of any Bible in the world and more than of any book in the world.

Several attempts to revise the *King James Version* were made from time to time to make it conform to current literary styles and changing diction, but none had lasting significance. In the 19th century, however, scholarship had advanced far beyond that of the 16th century. New standards of textual study had been developed. Manuscripts much earlier and probably more accurate had been discovered and carefully compared, and the fine shades of Greek and Hebrew grammar and construction were appreciated as never since the days when the manuscripts were first written. Examination of these newly found manuscripts showed that some readings of the *King James Bible* were in error, that some obscure passages could be more clearly expressed. Archaeological researches had shed much new light on the life of the past, giving help particularly in understanding the Old Testament. Moreover, in two and a half centuries the English language itself had undergone some changes.

The need of a revision in the light of these developments had been discussed since 1856 within the Church of England, and in 1870 the Bishop of Winchester submitted to the Convocation of the Province


THE
HOLY BIBLE,
Containing the Old and New
TESTAMENTS:
Newly translated out of the
ORIGINAL TONGUES;
And with the former
TRANSLATIONS
Diligently compared and revised.
PHILADELPHIA:
PRINTED AND SOLD BY R. AITKEN, AT POPE'S HEAD, THREE DOORS ABOVE THE COFFEE HOUSE, IN MARKET STREET.
M.DCC.LXXXII.

Title page of the first American English Bible, published by Robert Aitken.


BIBLIA,
Das ist:
Die
Heilige Schrift
Alles und Neues
Testaments,
Nach der Deutschen Uebersetzung
D. Martin Luthers,
Mit jedes Capitels kurtzen Summarien, auch beygefügten vielen und richtigen Parlleln;

First German Bible printed in America (1743)

JOB.
naked shall I return thither, the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.
22 In all this Job sinned not, nor charged God foolishly.
CHAP. II.
AGain there was a day, when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.
2 And the LORD said unto Satan, From whence comest thou? and Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.
4 And Satan answered the LORD, and said, Skin *for* skin, yea, all that a man hath will he give for his life.
5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.
6 And the LORD said unto Satan, Behold, he *is* in thine hand, but save his life.
7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown.
8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.
9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.
10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.
11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him, and to comfort him.
12 And when they lift up their eyes afar off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.
13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.
CHAP. III.
AFTER this opened Job his mouth, and cursed his day.
2 And Job spake, and said,
3 Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.
4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.
5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.
6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.
7 Lo, let that night be solitary, let no joyful voice come therein.
8 Let them curse it that curse the day, who are ready to raise up their mourning.
9 Let
CHAP. IV.
9 Let the stars of the twilight thereof be dark; let it look for light, but have none, neither let it see the dawning of the day:
10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.
11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?
12 Why did the knees prevent me? or why the breasts that I should suck?
13 For now should I have lien still and been quiet, I should have slept: then had I been at rest;
14 With kings and counsellers of the earth, which built desolate places for themselves;
15 Or with princes that had gold, who filled their houses with silver:
16 Or as an hidden untimely birth I had not been; as infants which never saw light.
17 There the wicked cease from troubling; and there the weary be at rest.
18 There the prisoners rest together; they hear not the voice of the oppressor.
19 The small and great are there; and the servant is free from his master.
20 Wherefore is light given to him that is in misery, and life unto the bitter in soul?
21 Which long for death, but it *cometh* not, and dig for it more than for hid treasures?
22 Which rejoice exceedingly, *and* are glad when they can find the grave?
23 *Why is* light given to a man whose way is hid, and whom God hath hedged in?
24 For my sighing cometh before I eat, and my roarings are poured out like the waters.
25 For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.
26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.
CHAP. IV.
THEN Eliphaz the Temanite answered and said,
2 If we assay to commune with thee, wilt thou be grieved? but who can with-hold himself from speaking?
3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.
4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.
5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.
6 *Is* not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?
7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?
8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.
9 By the blast of God they perish, and by the breath of his nostrils are they consumed.
10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.
11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.
12 Now a thing was secretly brought to me, and mine ear received a little thereof.
13 In thoughts from the visions of the night, when deep sleep falleth on men,
14 Fear came upon me, and trembling, which made all my bones to shake.
15 Then a spirit passed before my

Page from the first English Bible printed in America (1782).

of Canterbury a proposal for a revision to correct places where Hebrew or Greek texts had been at fault or wrongly translated; this was adopted, and a committee appointed to consider the matter further. Finally, definite rules were set up, committees of revisers were appointed for the Old and New Testaments, and outside scholars invited to join, several denominations being represented.

In June 1871 the committees held their first meetings, in the Jerusalem Chamber at Westminster Abbey. The travel and printing expenses were to be paid by the Oxford and Cambridge University Presses in return for the exclusive copyright on the revision. Shortly a number of American scholars were invited to join the project, and by the summer of 1872 two committees were set up in the United States, holding their meetings in the old Bible House on Astor Place in New York City.

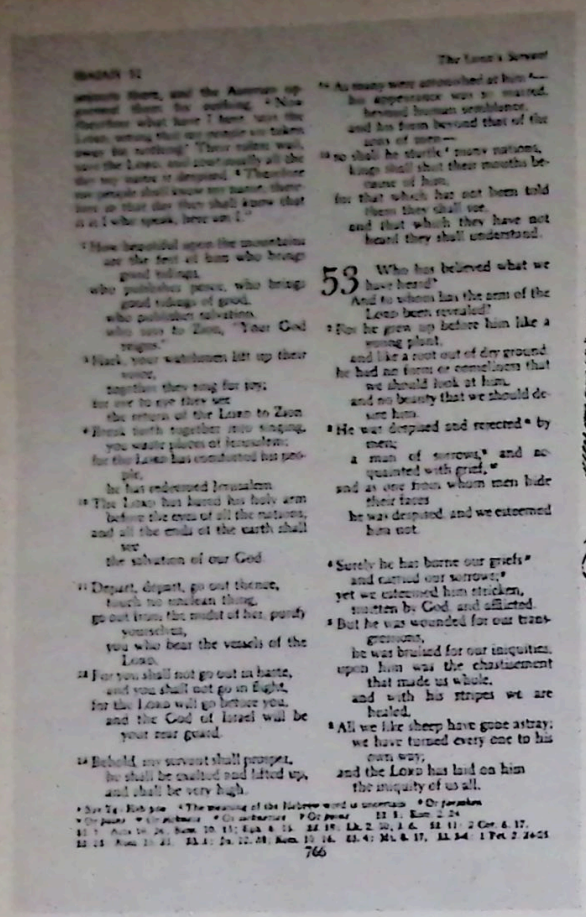
According to the rules the revision was to cover marginal renderings and such emendations as it might be found necessary to insert in the text; as few alterations as possible were to be made in the text, and those were to be in the language of the 1611 version; no change was to be made unless the evidence was "decidedly prepondering"; differences from the text underlying the *Authorized Version* were to be indicated in the margin; final changes were to be approved by two thirds of the committee; chapter headings, paragraphing, italics and punctuation were also to be considered.

The first revision, covering the New Testament, occupied six years; the second, two and a half; and two years more were spent in a consideration of suggestions of the American Committee and final details. From various sources they first determined their choice of the variations from the Greek text underlying the *King James Version* (producing a basic Greek text, later published by the Universities). The alterations in the text were of four classes—those due to studies of Greek texts and manuscripts discovered in the intervening two centuries and a half, those correcting erroneous renderings in the *Authorized Version,* those clarifying obscure renderings, and those correcting inconsistencies between passages.

The task of the Old Testament committee was in some ways not so difficult, as the Masoretic text has suffered less from recensions and copyists' errors than the Greek. They did, however, add to the clearness of translation and to consistency of rendering. Though they reported that they had removed archaic words "liable to be misunderstood," they were scholars and did not gauge adequately the vocabulary of the average reader, so that some passages are still difficult for those not familiar with Elizabethan English. The Apocrypha was later ably revised by a committee made up from both the other committees.

The New Testament was published May 17, 1881 in paragraph form, like the translations prior to the *Geneva,* but with verse numbers, and poetical quotations from the Old Testament indented. A list of the preferences of the American Committee was appended. Editions were published by both Cambridge and Oxford University Presses. So great was popular interest in the new revision that orders for a million copies were placed with the Oxford Warehouse before its publication. It is estimated that in a year in the United States and England three million copies were sold. On the arrival of copies in New York the *Chicago Tribune* and the *Chicago Times* published the entire New Testament in their issues of May 22, part of it being telegraphed from New York. People were eager to see what had been done to their old Bible. Many were hurt and offended to find familiar phrases dropped and words changed. Others were disappointed to find no greater change in the English. The text was more accurate, but it has needed several generations to accept the altered words and rhythms. The Old Testament appeared on May 19, 1885 and the Apocrypha in 1898. An edition of the whole Bible, with marginal references newly prepared with extreme care, was published in 1898; in 1910 there appeared a New Testament with an even more extensive set of references—the full result of forty years of painstaking labor.

The American Revision Committee had agreed to give for fourteen years "no sanction to the publication of any other editions of the *Revised Version* than those issued by the University Presses of England." Many editions were, however, printed in this country by other printers. The American Committee kept its organization and continued its work, preparing an edition that contained in the text its preferences and some additional changes. This *American Standard Edition of the Revised Version* was first published in 1901.



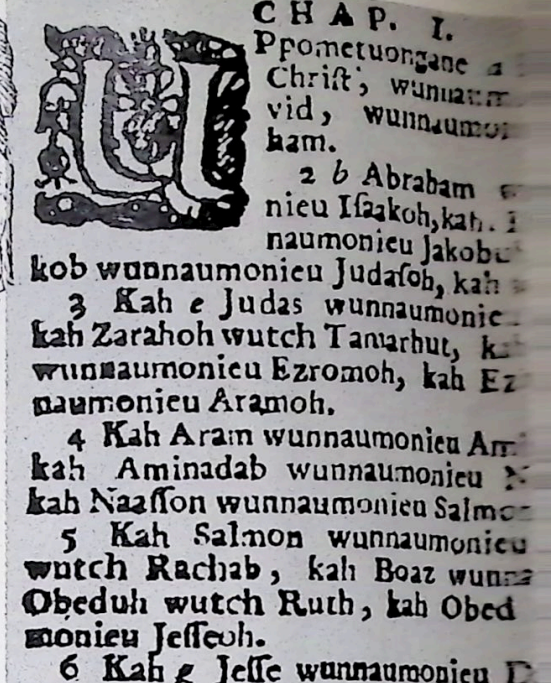
A page from the "American Revised Standard Version" of the Bible (1952). In 1937 a committee appointed by the International Council of Religious Education was authorized to revise the American Standard Version. The New Testament was published in 1946, and the complete Bible in 1952.

In the half century after 1881 there were great advances in understanding the Greek text; older manuscripts had come to light, giving more accurate textual readings; the study of large numbers of contemporary Greek papyri threw new light on the use and connotation of words in the early Christian period. This led to the realization that New Testament Greek was a living Greek, the actual vernacular of the first century. Somewhat similar developments in the understanding of the Hebrew text, particularly in relation to the early versions in other languages, had also been taking place. Moreover, since the Bible is not only a historical document and a classic of English literature but the revelation of God's Word to man, it is essential that it speak to men and women, young and old, in a language they can understand.

For these reasons the International Council of Religious Education appointed a committee to have charge of its *American Standard Version* text and to consider the necessity of a revision. In 1937 this committee was authorized to proceed with a revision of the *Version*. The New Testament was published in 1946 and the complete Bible in 1952.

In addition to the groups of scholars who have made revisions in the main line of transmission of the English Bible so far described, many individuals have undertaken to produce translations based on their own researches or standards. The first English translation by an American was by Charles Thomson of Philadelphia, Secretary of the Continental Congress from 1775 to 1783; after coming across an edition of the *Greek Septuagint* at a Philadelphia book auction, he made a translation of the whole Bible from the Greek, which was published in 1808—the first English translation of the Old Testament direct from the *Septuagint*.

Only the passage of time will determine the respective merits of these translations and revisions, and others which will no doubt follow after them. Language is a living thing; the meanings of words shift gradually; to new generations the vocabulary of the past loses some of its force. At the same time the very form of words in which truth is enshrined becomes not only precious to individuals and groups, but an essential part of the heritage of the race. The marvelous power of the Book itself is assurance that, if need be, in generations to come it will find new expression in translations of accuracy and power. ◆



CHAP. I.

Ppometuongane a Chrift, wunnaum vid, wunnaumo ham.

2 *b* Abraham nieu Iſaakoh, kah naumonieu Jakob kob wunnaumonieu Judaſoh, kah

3 Kah *c* Judas wunnaumonie kah Zarahoh wutch Tamarhut, k wunnaumonieu Ezromoh, kah Ez naumonieu Aramoh.

4 Kah Aram wunnaumonieu Am kah Aminadab wunnaumonieu N kah Naaſſon wunnaumonieu Salmo

5 Kah Salmon wunnaumonieu wutch Rachab, kah Boaz wunna Obeduh wutch Ruth, kah Obed monieu Jeſſeoh.

6 Kah *g* Jeſſe wunnaumonieu D taſſoroh, kah *b* David ketaſſoot monieu Solomonoh wutch ummitta Uriah.

7 Kah *i* Solomon wunnaumonie boamoh, kah Rehoboam wunnaum biahoh, kah Abia wunnaumonieu A

8 Kah Aſa wunnaumonieu Joſaph Joſaphat wunnaumonieu Joramoh, ram wunnaumonieu Oziaſoh.

9 Kah Ozias wunnaumonieu Jo kah Jotham wunnaumonieu Acha Achaz wunnaumonieu Ezekiaſoh.

10 Kah *k* Ezekias wunnaumonieu ſes, kah Manaſſes wunnaumonieu An kah Ammon wunnaumonieu Joſiaſoh

11 Kah Joſias wunnaumonieu Je kah wematoh, ut papaume na utto ſinneóhteámuk ut Babylon.

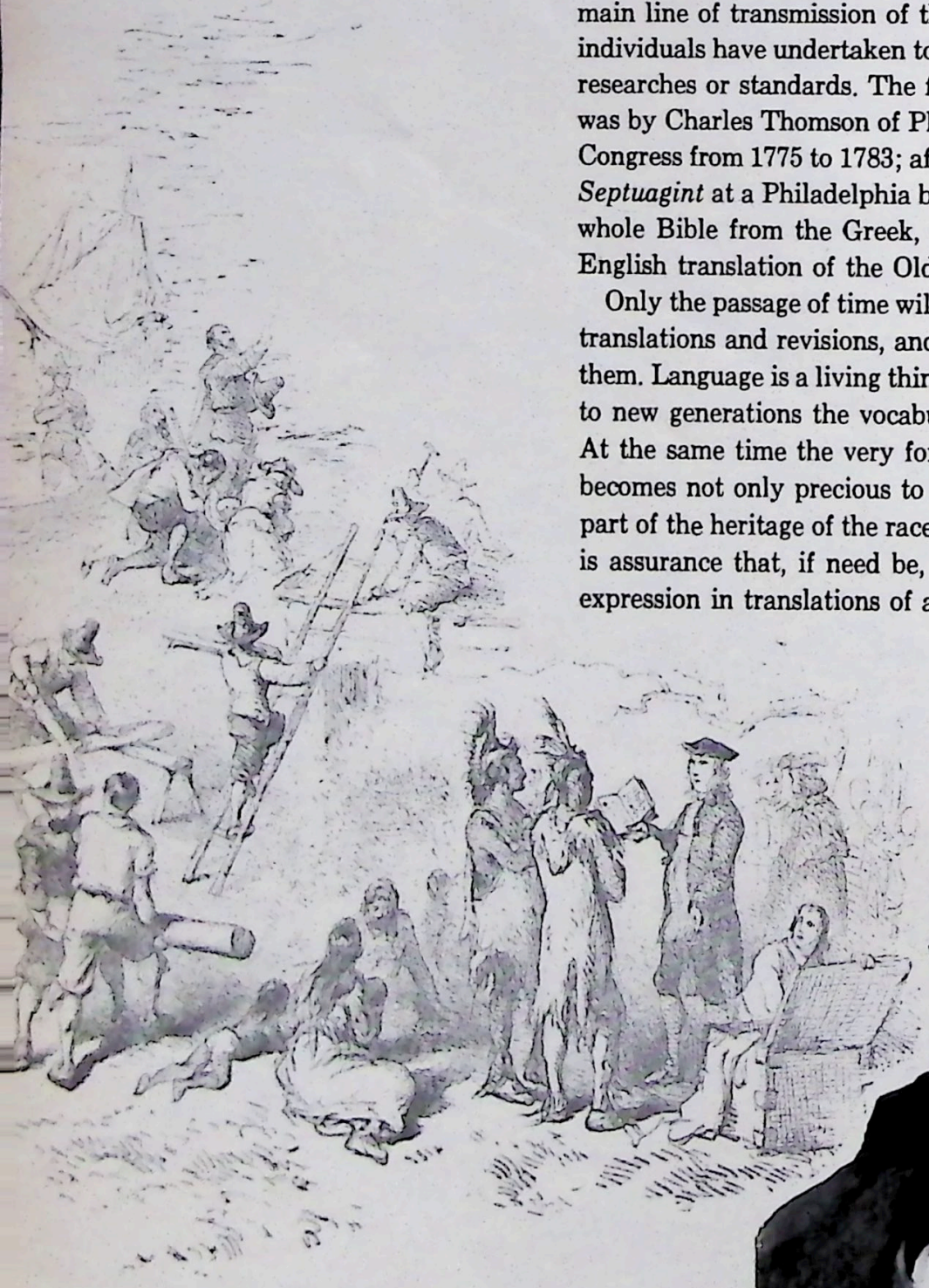
12 Kah mahche mijlinneohteáſ Babylon, *l* Jechonias wunnaumonie thieloh, kah Salathiel wunnaumo robabeloh.

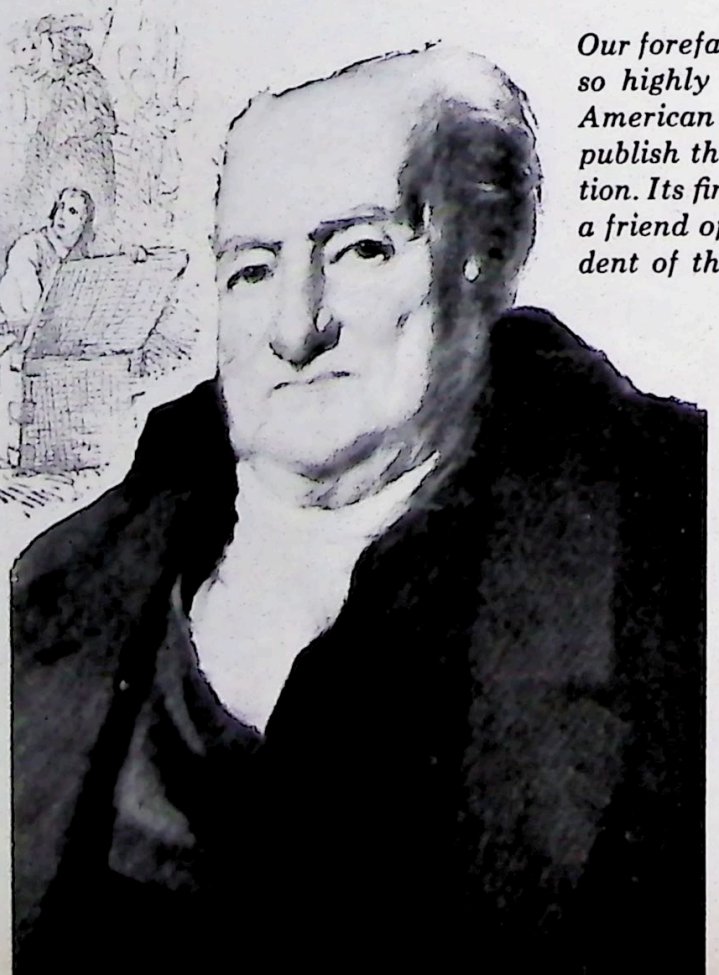
13 Kah Zorobabel wunnaumon udoh, kah Abiud wunnaumonieu El kah Eliakim wunnaumonieu Azro

14 Kah Azor wunnaumonieu S kah Sadok wunnaumonieu Ach Achim wunnaumonieu Eliud

15 Kah Eliud wunnaumon

Page from a Bible printed in America in 1663 in the language of the Massachusetts Indians. John Eliot, a missionary, was the translator.





Our forefathers valued the Holy Scriptures so highly that in 1816 they founded the American Bible Society to translate and publish them and encourage their circulation. Its first president was Elias Boudinot, a friend of George Washington and President of the National Congress.

THE 23rd PSALM in the Comparative English Versions

Wycliffite Bible, c 1384

The Lord gouerneth me, and no thing to me shal lacke; in the place of leswe where he me ful sette. Ouer watir of fulfilling he nurshide me; my soule he conuertide. He broȝte doun me vpon the sties of riȝtwisnesse; for his name. For whi and if I shal go in the myddel of the shadewe of deth; I shal not dreden euelis, for thou art with me. Thi ȝerde and thy staf; tho han confortid me.

Coverdale Bible, 1535

The LORDE is my shepherde, I can wante nothinge. He fedeth me in a grene pasture, ād ledeth me to a fresh water. He quickeneth my soule, & bringeth me forth in the waye of rightuousnes forhis names sake. Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe & thy shepehoke cōforte me.

Matthew's Bible, 1537

The Lord is my shepherde, I can want nothynge.

He fedeth me in a grene pasture, & ledeth me to a fresh water.

He quickeneth my soule, & bryngeth me forth in the waye of ryghtuousnes for hys names sake.

Though I shulde walke now in y^e^ valley of y^e^ shadow of death, yet I feare no euell, for thou art wyth me; thy staffe and thy shepehoke comforte me.

Great Bible, 1539

The Lorde is my shepherde, therefore cā I lack nothing. He shall fede me in a grene pasture, & leade me forth besyde the waters of comforte. He shall conuerte my soule, & bryng me forth in the pathes of ryghteousnes for hys names sake. Yee though I walke thorow y^e^ valley of the shadow of death, I will feare no euel, for thou art w^t^ me; thy rodde & thy staffe cōforte me.

Geneva Bible, 1560

1 The Lord *is* my shepherd, I shal not want.
2 He maketh me to rest in grene pasture, & leadeth me by the stil waters.
3 He restoreth my soule, & leadeth me in the paths of righteousnes for his Names sake.
4 Yea, thogh I shulde walke through the valley of the shadow of death, I wil feare no euil: for thou art with me: thy rod and thy staffe, they comfort me.

Bishops' Bible, 1568

1 God is my sheephearde, therefore I can lacke nothyng: He wyll cause me to repose my selfe in pasture full of grasse, and he wyll leade me unto calme waters.
2 He wyll conuert my soule: he wyll bring me foorth into the pathes of righteousnesse for his name sake.
3 Yea though I walke through the valley of the shadowe of death, I wyll feare no euyll: for thou art with me, thy rodde and thy staffe be the thynges that do comfort me.

Douai O.T., 1609–10

2 Our Lord ruleth me, and nothing shal be wanting to me: in place of pasture there he hath placed me.
3 Upon the water of refection he hath brought me vp: he hath conuerted my soule.
He hath conducted me vpon the pathes of iustice, for his name.
4 For, although I shal walke in the middes of the shadow of death, I will not feare euils· because thou art with me.
Thy rod and thy staffe: they haue comforted me.

King James Bible, 1611

1 The LORD *is* my shepheard, I shall not want.
2 He maketh me to lie downe in greene pastures: he leadeth mee beside the still waters.
3 He restoreth my soule: he leadeth me in the pathes of righteousnes, for his names sake.
4 Yea though I walke through the valley of the shadowe of death, I will feare no euill: for thou *art* With me, thy rod and thy staffe, they comfort me.

English Revised O.T., 1885

1 The Lord is my shepherd;
I shall not want.
2 He maketh me to lie down
in green pastures:
He leadeth me beside the
still waters.
3 He restoreth my soul:
He guideth me in the paths
of righteousness for
his name's sake.
4 Yea, though I walk through
the valley of the shadow
of death,
I will fear no evil: for
thou art with me:
Thy rod and thy staff,
they comfort me.

American Standard Edition of the Revised Version, 1901

1 Jehovah is my shepherd;
I shall not want.
2 He maketh me to lie down in
green pastures;
He leadeth me beside still
waters.
3 He restoreth my soul;
He guideth me in the paths
of righteousness for his
name's sake.
4 Yea, though I walk through
the valley of the shadow
of death,
I will fear no evil; for
thou art with me;
Thy rod and thy staff, they
comfort me.

Revised Standard Version, 1952

1 The LORD is my shepherd, I shall not want.
2 He makes me lie down in green pastures.
He leads me beside still waters,
3 he restores my soul
He leads me in paths of righteousness
for his name's sake
4 Even though I walk through the
valley of the shadow of death,
I fear no evil,
for thou art with me;
thy rod and thy staff,
they comfort me.
5 Thou preparest a table before me
in the presence of my enemies;
thou anointest my head with oil,
my cup overflows.
6 Surely goodness and mercy shall follow me
all the days of my life;
and I shall dwell in the house of the LORD
for ever.

And God said, "Let there be light," and there was light. And God saw that the light was good and God separated the light from the darkness.

—Genesis

THE STORY OF THE OLD TESTAMENT

THE OLD TESTAMENT is accepted as the Bible in Judaism and as the older part of the Bible by Christians. The books of the Bible are believed to have been given by divine inspiration; and because they speak often about a covenant between God and His people, the word "testament," which is another word for covenant, has been applied to them. So the early group of books, written by Jews, is called the Old Testament, and the later ones, written by Christians, is called the New Testament.

The Old Testament contains thirty-nine books, all of which originally belonged to the literature of the Jews long before the Christian era. There was literary activity among the Israelites at a relatively early period. Tribal traditions were written down; collections of community laws were put into fixed form; cultic and ritual prescriptions were recorded; songs of the people and hymns of the shrines were collected; oracles from priestly circles, utterances of divinely inspired prophets, words of wisdom from the mouths of sages and the lips of the wise, and chronicles of court events were gathered and preserved. Not all of this was religious, though much of it did concern the religious life of the community. As literary material of this kind was woven into historical narratives, gradually there emerged out of this literature certain bodies of material which were recognized as speaking with unique authority for their religious life. As such it was given a deference and treated with reverence not accorded to other literature in use among them, and thus took on a sacred character.

The religion of the Old Testament, and of the Bible as a whole, is to be distinguished from most religions by the fact that it declares God has revealed Himself in certain historical events. It is thus to be sharply differentiated from all religious systems, ancient or modern, which think of the knowledge of God as being based either upon mere oracular revelations or upon human speculation. To the men of the Old Testament, God had first made Himself clearly known to Israel in the series of events through which He delivered them out of bondage in Egypt. The God of Israel was not an impassive absolute whose character was to be discerned by philosophical inquiry or interior meditation; He was a God of action whose nature could be learned only by inference from His acts. This pattern had been set at the beginning of Hebrew history and it was confidently expected that from time to time God would reveal Himself by further acts of deliverance and judgment.

The original writers of this material would have had no consciousness that what they were writing would one day have this unique place in the life of the world; but from very early times it had been recognized that the word of God might come to men expressed through the words of men; and in Israel the people came to recognize cases where, through the words of the prophet, the verses of the poet, the maxims of the sage and the writing of the scribe, the word of their God spoke to them with authority.

The first four books of the Old Testament form a continuous account of the beginnings of the Hebrew people. Genesis is devoted to the creation of man and the story of the patriarchs; Exodus tells of the oppression in Egypt, of Moses' early life and the exodus, and of the early wanderings in the desert and the revelation of God at Sinai; Leviticus gives details of the priestly ritual and religious legislation of the tabernacle; Numbers describes the latter part of the wanderings in the desert and the conquest of Trans-Jordan by Israel. The Patriarchal Age is now known from archaeological finds to be correctly described in the traditions imbedded in Genesis; the picture of the Mosaic Age and of the oldest civil and religious legislation of Israel, as given in the next three books, is also being confirmed increasingly by recent discoveries.

The books of Deuteronomy, Joshua, Judges, I and II Samuel and I and II Kings tell a continuous story, beginning in Deuteronomy with a recapitulation of the work and teachings of Moses, which is followed in Joshua by an account of the conquest of Western Palestine and the settlement of Israel. Then, in Judges, comes a series of episodic stories of the disturbed period between the conquest and the establishment of the monarchy. A narrative of the events follows, leading to the foundation of the monarchy and the reign of Saul in I Samuel, an account of the reign of David in II Samuel, and finally a chronicle of the reign of Solomon and the following reigns of kings of Judah and Israel in I and II Kings. All this material was carefully compiled from older sources by a single editor, commonly called the Deuteronomist.

The book of Ruth, which follows Judges in the Bible, contains a touching prose idyll of David's ancestress, Ruth the Moabitess, probably handed down in verse to postexilic times, when it was written down in prose. Next come I and II Chronicles, Ezra and Nehemiah, all originally a single historical work, written about 400 B.C. I and II Chronicles contain a kind of abstract of the older historical books, with many additional genealogies; Ezra and Nehemiah are built around the memoirs of the two leaders whose names they bear. The book of Esther describes an otherwise unknown episode in the age-old persecution of the Jews by the peoples among whom they were scattered after the exile. Job is a powerfully written dramatic poem, dealing with the problem of sin and suffering in order to defend the justice of God.

Psalms contains the hymnal of the temple. The one hundred fifty hymns which compose the Psalter represent the choicest religious poems known to world literature, and their influence on later Christian and Jewish liturgy and hymnology has been enormous. Thanks to the discovery of the long-lost Canaanite religious literature, we now know that some of the oldest Psalms were adapted from Phoenician originals and that others continue a very ancient poetic tradition, which must go back at least to the beginnings of Israel. The collection may have been brought to a close about the 4th century B.C.

Proverbs gives a fine selection of Israelite proverbs, often adapted from older collections, of Egyptian, Mesopotamian, and especially of Phoenician origin. Ecclesiastes is one of the most enigmatic books of the Bible, and it was probably the last book of the Hebrew Bible to be recognized as canonical. However, both its literary and its religious values are of high order. The Song of Solomon, though dating from about the 4th century B.C., contains beautiful lyric poetry of much earlier date, arranged in a kind of dramatic dialogue.

The Prophets represent anthologies of oracular poems and prose sermons which were attributed to the past prophets of Israel and Judah at the time when they were edited. Since generations and even centuries often elapsed before these anthologies were made, there are errors of attribution; Isaiah, for instance, contains many poems of later date. On the other hand, this process also acted as a kind of filter, eliminating all but the finest spiritual and religious words of the traditional prophets. Hosea, Amos and Isaiah belong to the 8th century B.C., when the prophetic movement was at its height; Micah comes from about the same time. To the end of the 7th and the early 6th century belong Jeremiah, Ezekiel, Obadiah, Nahum, Habakkuk and Zephaniah; the end of the 6th century is represented by part of Isaiah, and by Joel, Haggai and Zechariah. Malachi seems to be somewhat later, while Jonah appears to be the latest of all the prophetic writings.

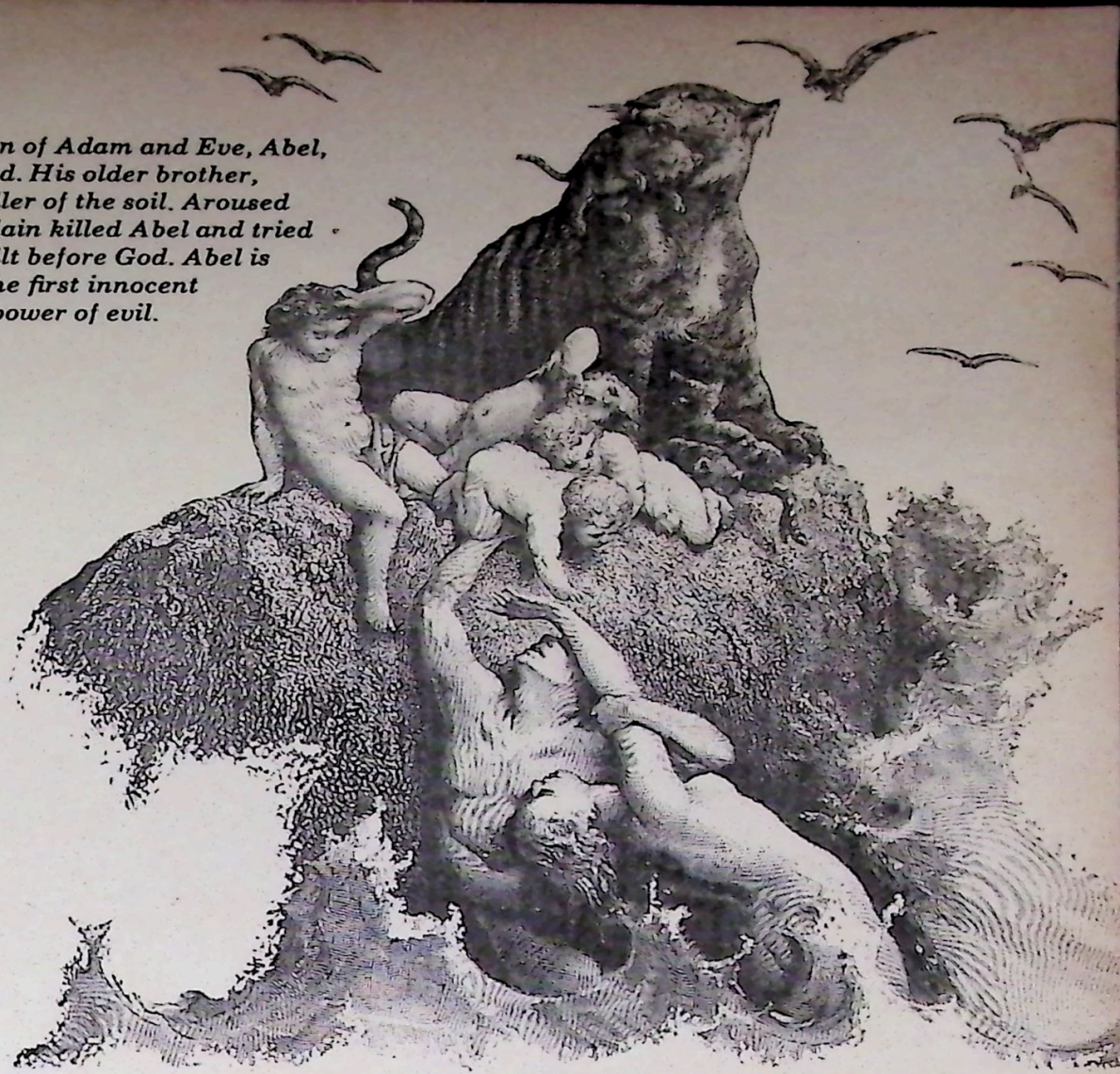
Lamentations follows Jeremiah and consists of a series of dirges and penitential hymns, the oldest of which date back to the 6th century B.C., after the destruction of the temple. Daniel is commonly believed to be the latest book in the Old Testament, dating from the 3rd and 2nd centuries B.C. Though it is very enigmatic in content, the author's deep piety and rich imagination have exerted profound influence on subsequent ages. The Old Testament is very great not only because of its high moral teachings and its lofty spiritual beliefs, but also because it is a wonderful literature. ◆

Creation of Man. "And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.'" (Painting by Michelangelo.)

Adam's mate, Eve, tempted by a serpent, persuaded Adam to eat the forbidden fruit and, as a consequence, he was banished from the Garden of Eden for committing a sin. After leaving the garden, Eve bore three sons, Cain, Abel and Seth.

Adam and Eve. Adam was the first man created by God at the close of the 6th day of creation. The name is derived from the Hebrew word adamah, meaning earth, because God created Adam out of the "dust of the ground." Adam was placed in the garden planted for him in Eden and was permitted to eat of all the fruit in the garden, except from "the tree of knowledge of good and evil." He became acquainted with the lower animals, but found no fit companion for himself among them. God, therefore, created a woman, called Eve.

The second son of Adam and Eve, Abel, was a shepherd. His older brother, Cain, was a tiller of the soil. Aroused by jealousy, Cain killed Abel and tried to hide his guilt before God. Abel is regarded as the first innocent victim of the power of evil.

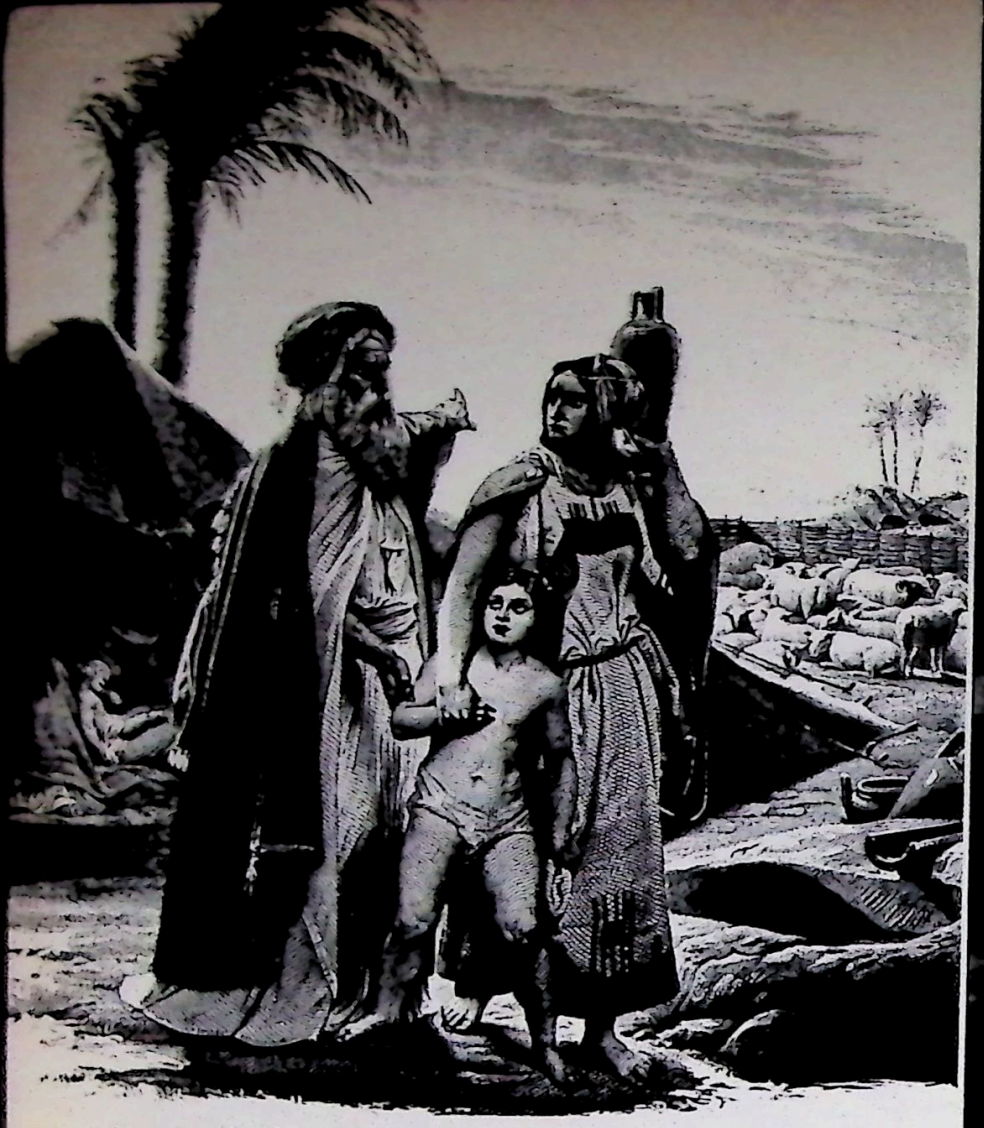


The Deluge was an aggregation of destructive waters which occurred in the time of Noah as divine judgment upon all flesh. The purpose of the flood was the destruction of the hopelessly reprobate human race, excepting only the righteous within the ark.

The Tower of Babel, a brick fortress, was erected in the plain of Shinar. Its builders wanted a citadel as a safeguard against being scattered over the earth. The Lord frustrated their plans.

The Tower of Babel was begun shortly after the flood. The work on the tower ceased because those erecting the tower were visited with a punishment which instantly produced difference of dialect, thus confusing their speech. Hence the city was called Babel, place of God's judgment.

Lot lived in Sodom, a city notorious for its wickedness. Angels told Lot that God had sent them to destroy the evil city, and warned him to flee. Lot, his wife and 2 daughters fled, but Lot's disobedient wife, looking backward, was killed by a shower of brimstone and fire and turned into a pillar of salt.



Abraham's wife, Sarah, unable to bear children, gave him her maid, Hagar, as wife. Hagar bore a son, Ishmael. When Abraham was 100, Sarah, at 90, bore a son, Isaac. Then she persuaded Abraham to cast out Hagar.

To test Abraham's faith, God asked him to offer up Isaac as a burnt offering. Obedient to God, Abraham was about to carry out the command, but he was restrained by an angel of God and a ram was offered up instead. Isaac was then 37 years old. (Painting by Rembrandt.)

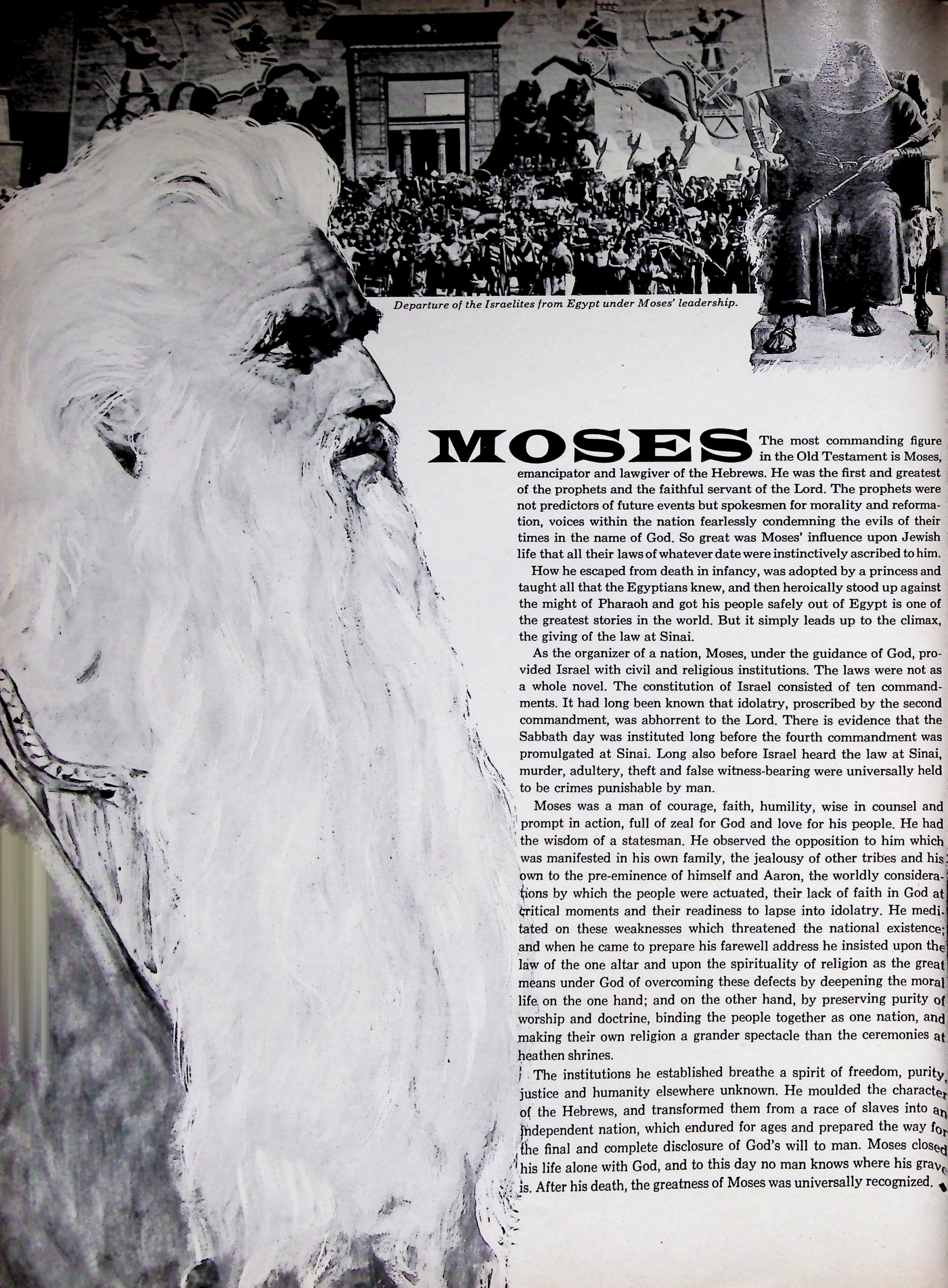
Abraham implored his faithful servant, Eliezer, to bring a wife for Isaac from his family and country. Eliezer brought back Rebekah, a woman distinguished by her nobility and kindness, and she was wed to Isaac.

Isaac, son of Abraham, had twin sons, Esau and Jacob. Below, Jacob receiving his father's blessing.

Jacob, son of Isaac, was a man of many sorrows, for his daughter, Dinah, was abducted, and his son, Joseph, was sold into slavery in Egypt by his brothers for 20 shekels of silver. Jacob's Dream, a remarkable painting by Rembrandt.

The story of Joseph, elder son of Jacob, and the jealous hostility directed toward him by his brothers, of their sale of him as a slave, and of his career in Egypt, is one of the greatest stories in the Bible. Above left, Joseph is sold into slavery. Above right, Joseph interprets Pharaoh's dream. At left, Jacob receiving the bloodstained coat of Joseph. This is a romantic story of poetic justice and brilliant success in life in the face of the greatest obstacles; of Joseph's supreme wisdom as food administrator and governor in the most fertile country in the world.

Joseph making himself known to his brothers. Following Joseph's imprisonment he was suddenly given great power by Pharaoh. Joseph's wise use of it—he governed Egypt in great glory and honor—his magnanimity to his brothers, and his faith in the future of God's chosen people, makes one of the most constructive narratives in all Scripture.



Departure of the Israelites from Egypt under Moses' leadership.

MOSES

The most commanding figure in the Old Testament is Moses, emancipator and lawgiver of the Hebrews. He was the first and greatest of the prophets and the faithful servant of the Lord. The prophets were not predictors of future events but spokesmen for morality and reformation, voices within the nation fearlessly condemning the evils of their times in the name of God. So great was Moses' influence upon Jewish life that all their laws of whatever date were instinctively ascribed to him.

How he escaped from death in infancy, was adopted by a princess and taught all that the Egyptians knew, and then heroically stood up against the might of Pharaoh and got his people safely out of Egypt is one of the greatest stories in the world. But it simply leads up to the climax, the giving of the law at Sinai.

As the organizer of a nation, Moses, under the guidance of God, provided Israel with civil and religious institutions. The laws were not as a whole novel. The constitution of Israel consisted of ten commandments. It had long been known that idolatry, proscribed by the second commandment, was abhorrent to the Lord. There is evidence that the Sabbath day was instituted long before the fourth commandment was promulgated at Sinai. Long also before Israel heard the law at Sinai, murder, adultery, theft and false witness-bearing were universally held to be crimes punishable by man.

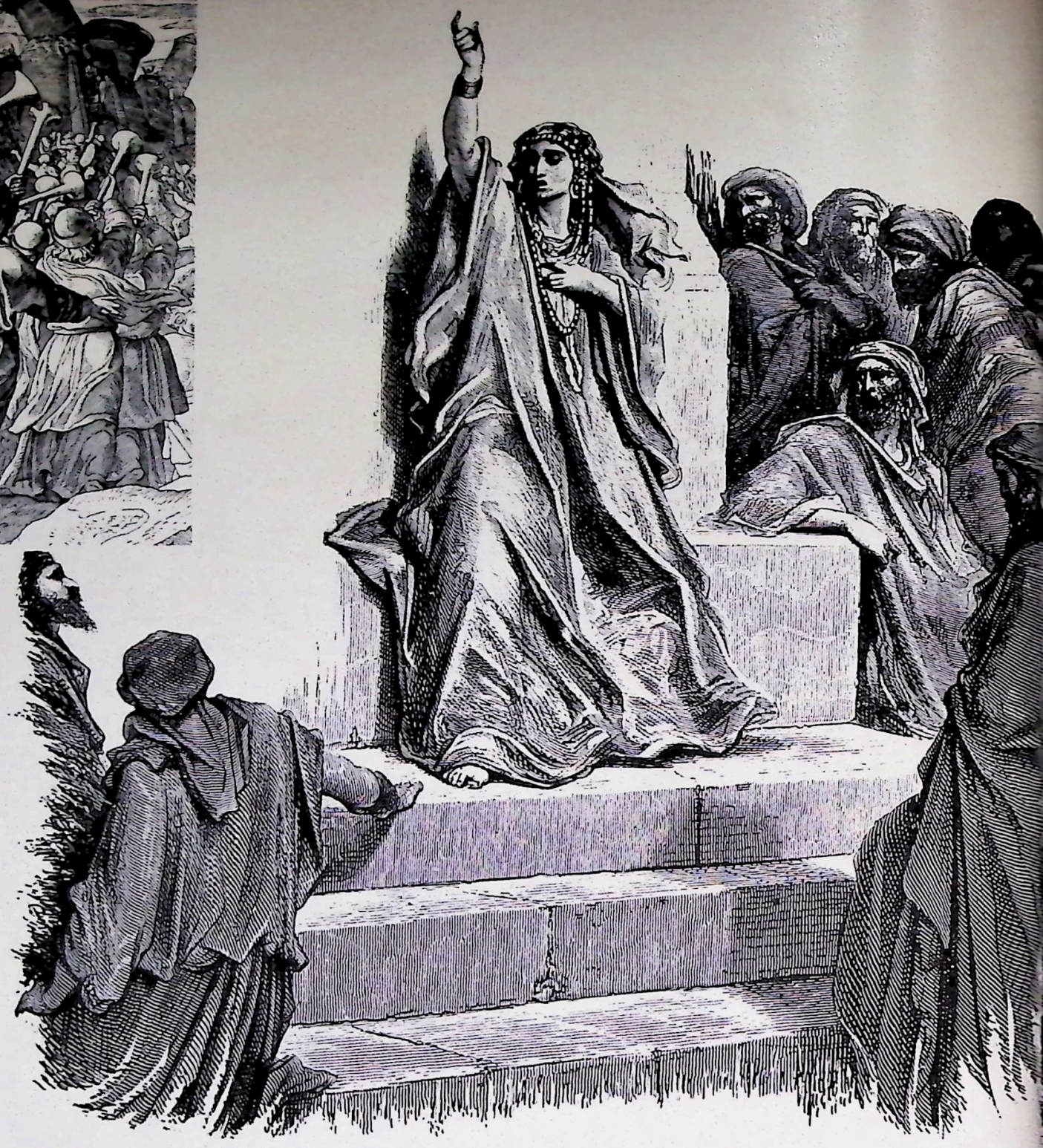
Moses was a man of courage, faith, humility, wise in counsel and prompt in action, full of zeal for God and love for his people. He had the wisdom of a statesman. He observed the opposition to him which was manifested in his own family, the jealousy of other tribes and his own to the pre-eminence of himself and Aaron, the worldly considerations by which the people were actuated, their lack of faith in God at critical moments and their readiness to lapse into idolatry. He meditated on these weaknesses which threatened the national existence; and when he came to prepare his farewell address he insisted upon the law of the one altar and upon the spirituality of religion as the great means under God of overcoming these defects by deepening the moral life on the one hand; and on the other hand, by preserving purity of worship and doctrine, binding the people together as one nation, and making their own religion a grander spectacle than the ceremonies at heathen shrines.

The institutions he established breathe a spirit of freedom, purity, justice and humanity elsewhere unknown. He moulded the character of the Hebrews, and transformed them from a race of slaves into an independent nation, which endured for ages and prepared the way for the final and complete disclosure of God's will to man. Moses closed his life alone with God, and to this day no man knows where his grave is. After his death, the greatness of Moses was universally recognized.

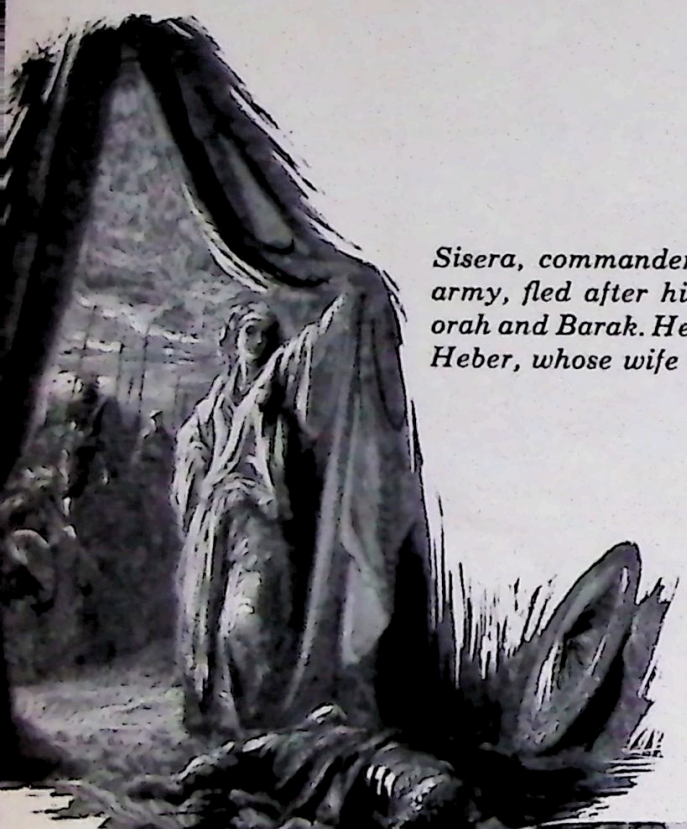
Moses' love and sympathy for his people prompted him to slay an Egyptian taskmaster who was beating a Jewish slave. Pharaoh decreed his death and Moses fled.

Seven weeks after the children of Israel left Egypt, Moses received the Ten Commandments at Mount Sinai. Moses taught the people the laws of justice and holiness, and guided them through 40 years of wandering.

Fall of the walls of Jericho, an ancient city in the Jordan Valley north of the Dead Sea, captured by Joshua (about 1400 B.C.). The city was destroyed by an earthquake and lay desolate until the 9th century.



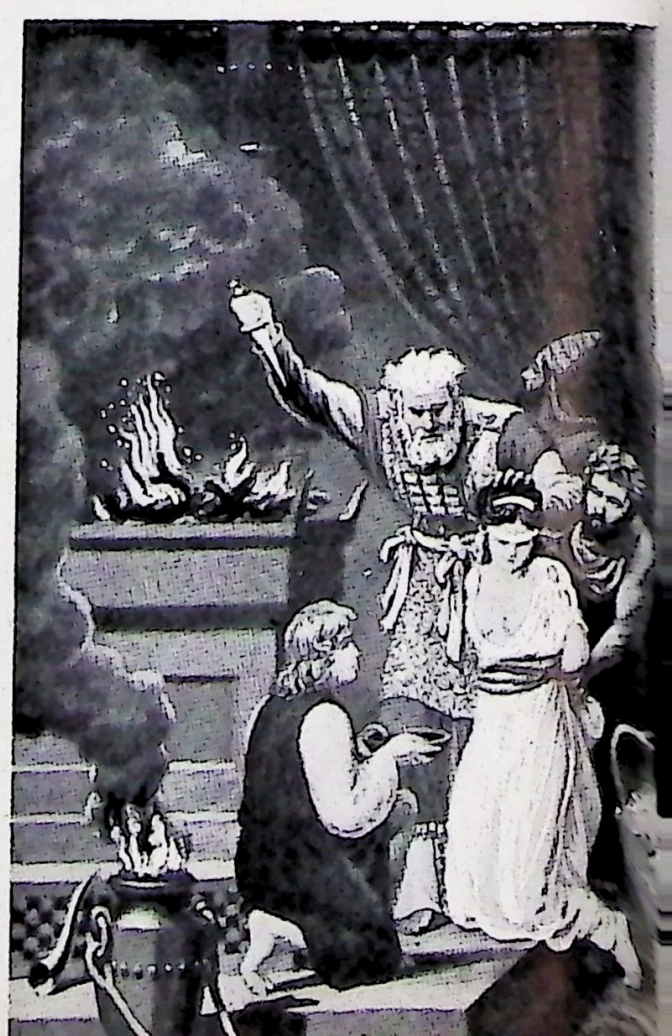
Deborah, a prophetess, dwelt in the hill country of Ephraim. She judged Israel, defeated General Sisera and his army with Barak and 10,000 men, and thus ended for the tribes a period of oppression that had continued for many years.



Sisera, commander of a Canaanite army, fled after his defeat by Deborah and Barak. He hid in the tent of Heber, whose wife Jael slew him.

Gideon, one of the judges of Israel, was commanded by a messenger of the Lord to free Israel. After a surprise attack with 300 chosen warriors, he was victorious over the Midianites. Gideon was offered a crown by the grateful people of Israel but refused out of deference to the tradition of worshipping God alone as King.

Jephthah, when he won a victory over the Ammonites, vowed to God to sacrifice whatever first came out of his house to greet him on his return. To his horror, it was his beloved daughter, but Jephthah kept his vow.



Samson was an outstanding judge of Israel who judged for 20 years. He possessed great strength and courage and successfully fought the Philistines. He married a Philistine woman, Delilah (above), and under her blandishments, betrayed the source of his strength. Rendered powerless to resist his enemies, he was made a prisoner and blinded. When his strength returned, he destroyed his captors and himself (left), by bringing down the walls and roof of the temple at Gaza.

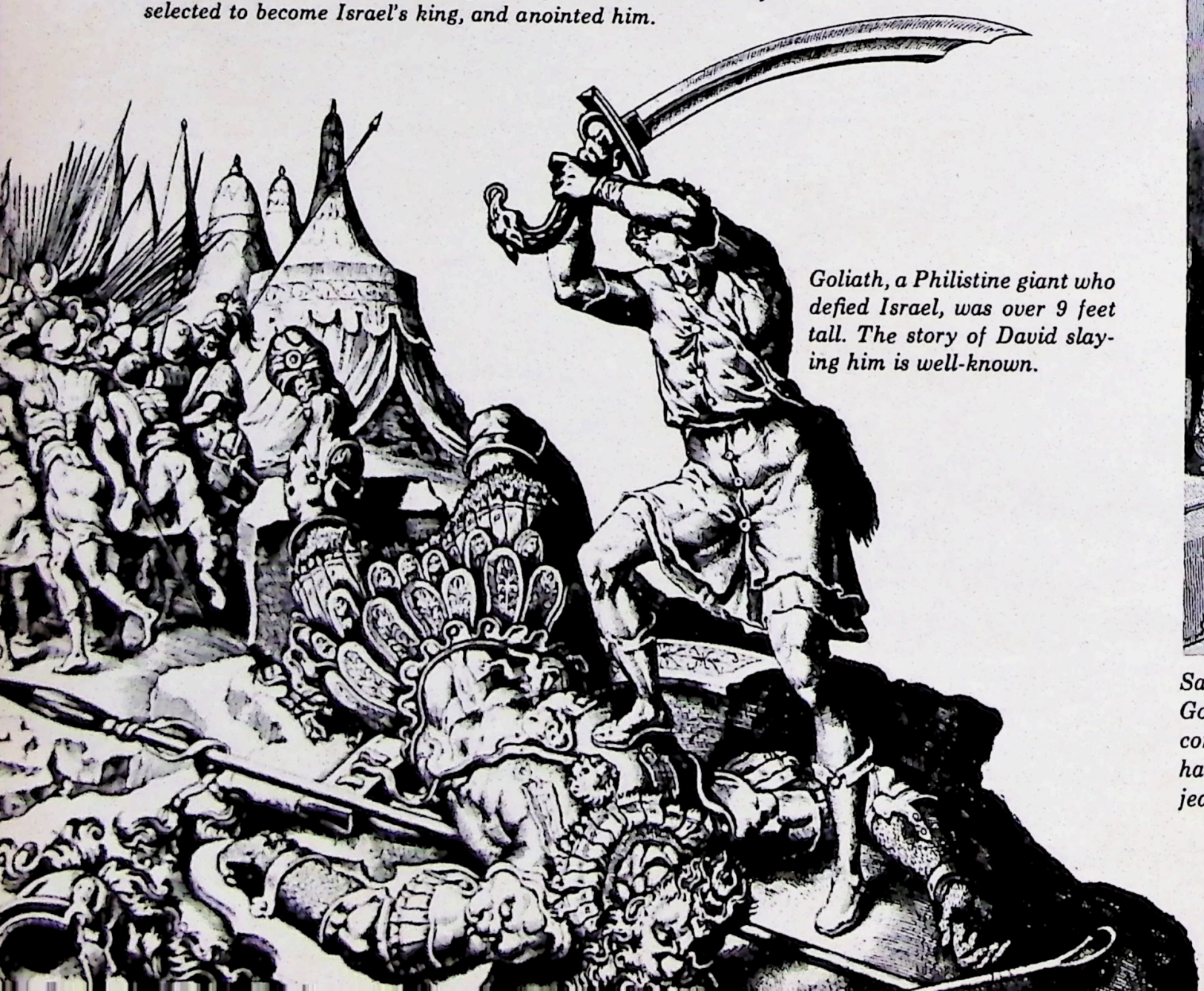
Naomi (left), with her widowed daughters-in-law Ruth and Orpah. Naomi was admired for her good sense and unselfishness. Ruth (right) supported herself and her mother-in-law by working in the fields of Boaz after the death of Naomi's husband and two sons. Ruth later became the wife of Boaz, a man of wealth. Their son, Obed, became grandfather of David.

The return of the Ark of the Covenant following the capture by the Philistines. David had the Ark brought to Zion, where he offered sacrifices, distributed food and blessed the people. The Ark contained the 2 Mosaic tablets of stone.

Hannah, a devoted, deeply religious woman, whose son, Samuel, was consecrated to the service of God.

Samuel, a great prophet and judge, recognized Saul as divinely selected to become Israel's king, and anointed him.

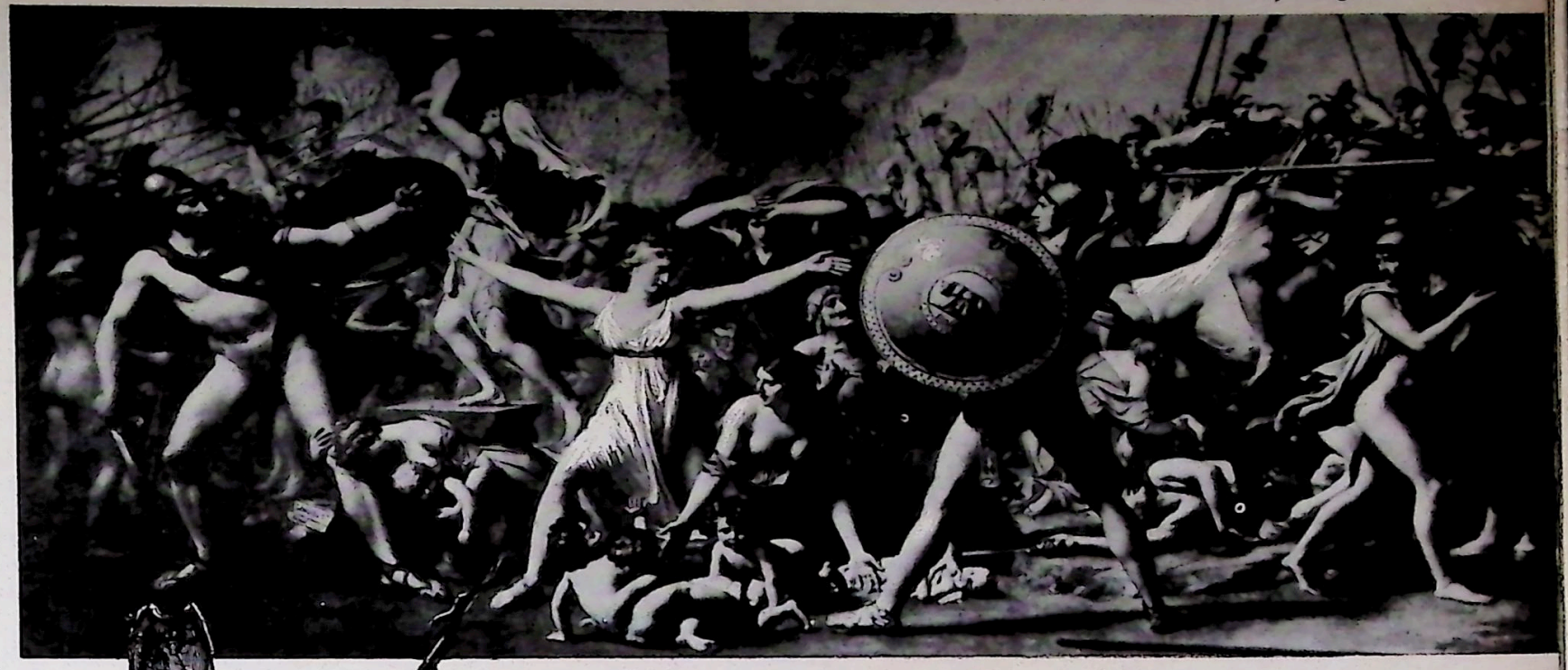
Saul, first King of Israel, was a faithful worshipper of God, and had great military ability. He made David commander in his army and gave him his daughter, Michal. David's popularity grew so great that Saul became jealous and more than once came near to killing him



Goliath, a Philistine giant who defied Israel, was over 9 feet tall. The story of David slaying him is well-known.

David, sculpture by Michelangelo.

David, 2nd King of Israel, successfully fought off the Philistines and made Israel an independent state. He reigned 40 years. When death was near, he charged Solomon, his son by Bathsheba, with the duties of king.

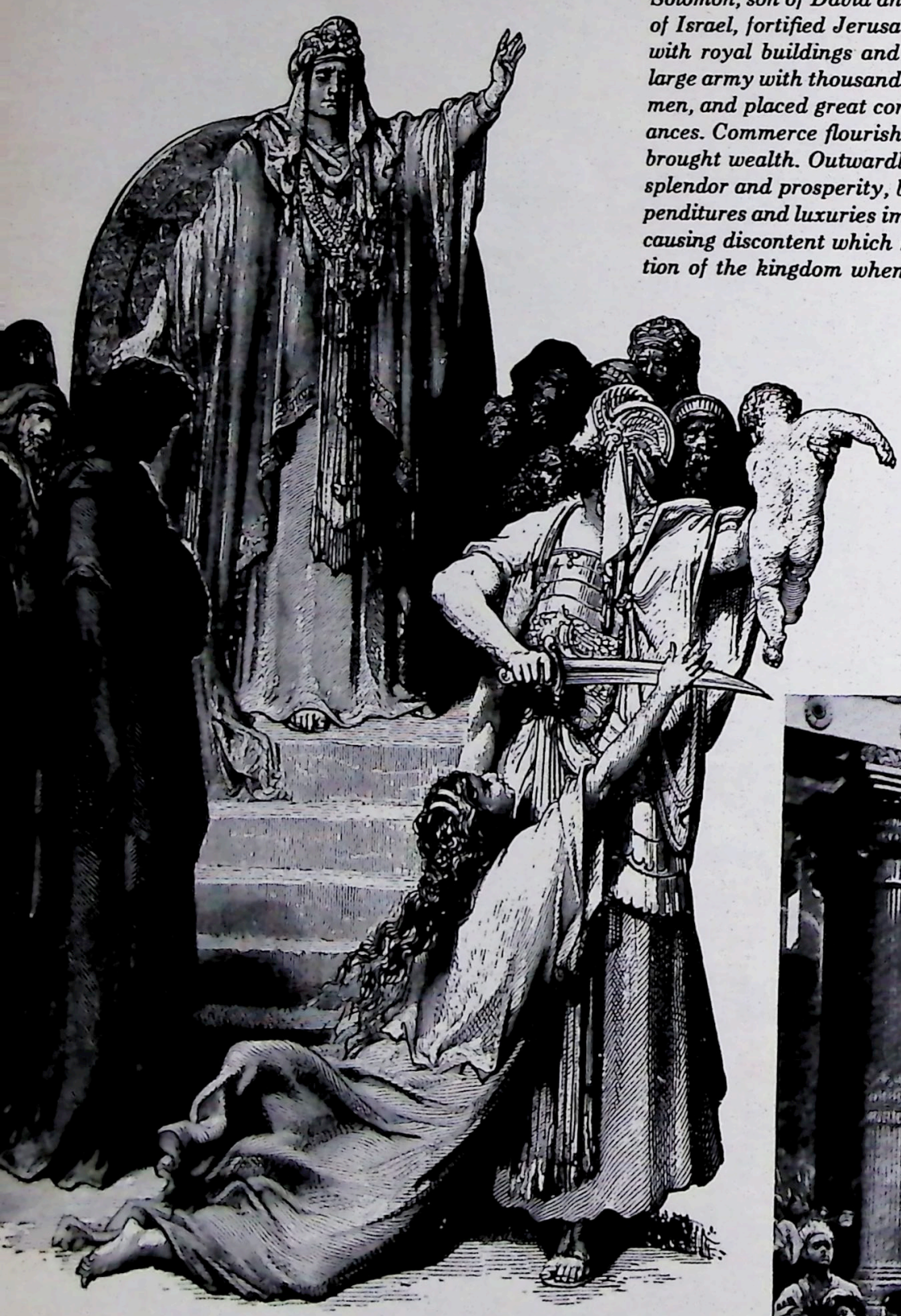


King Saul's end came when he attempted to drive the Philistine army out. The Israelites were defeated and Saul took his life by falling on his sword.

Absalom organized a rebellion against his father, but was killed by Joab, David's nephew. David mourned the death of his son deeply.

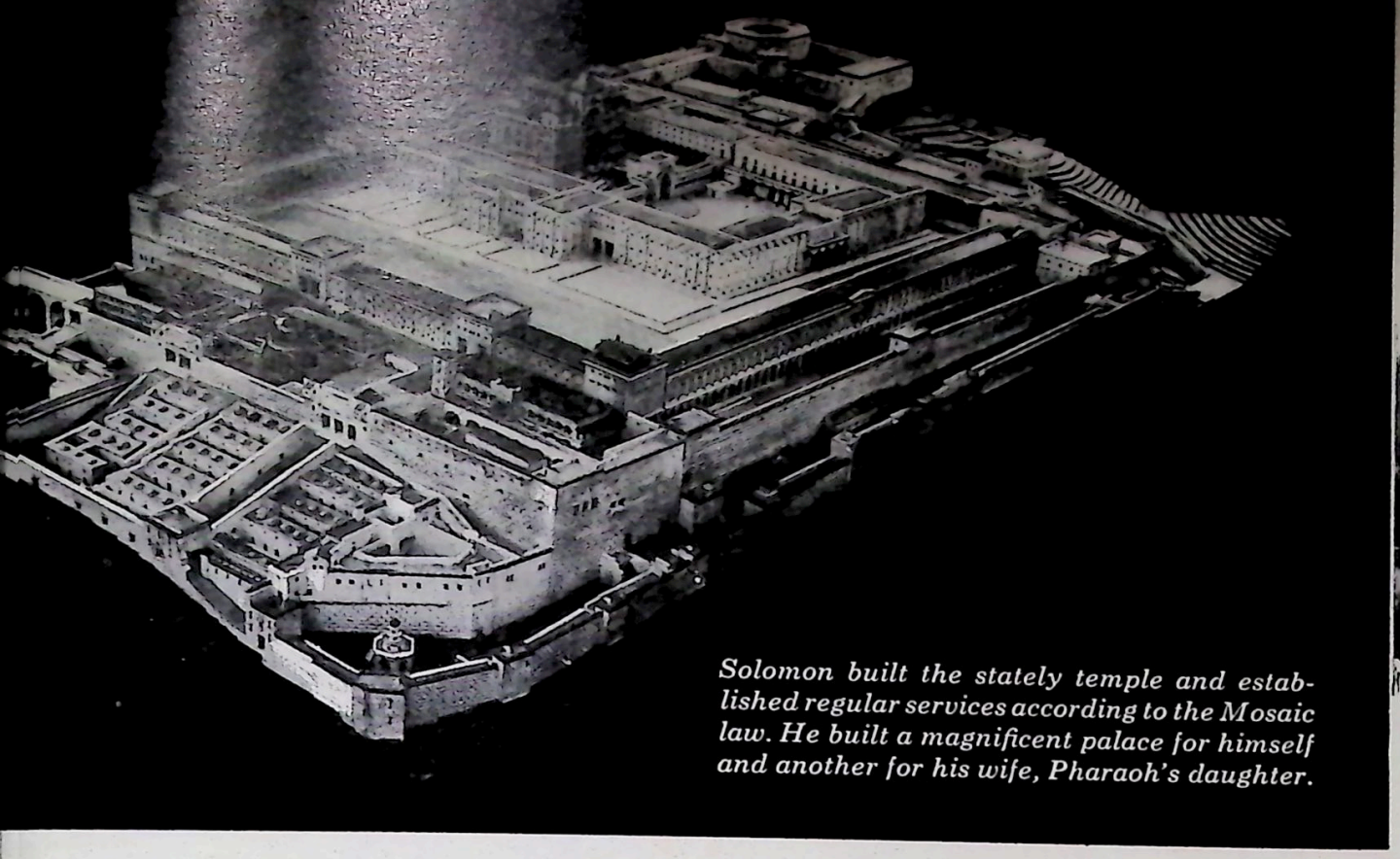
Absalom rebelled against his father, David, but was forgiven.

Solomon, son of David and Bathsheba, and King of Israel, fortified Jerusalem and embellished it with royal buildings and the temple. He had a large army with thousands of chariots and horsemen, and placed great confidence in foreign alliances. Commerce flourished in his kingdom and brought wealth. Outwardly his reign was one of splendor and prosperity, but his extravagant expenditures and luxuries impoverished the people, causing discontent which resulted in the disruption of the kingdom when he died.



The judgment of Solomon, in which he decided between 2 women, each of whom claimed the living baby as her own. Solomon's wisdom was proverbial. He showed sagacity in government, and surrounded himself with eminent officials. Nor did he fail to take a prominent part in the religion of the state. He led the nation in prayer at the dedication of the temple, and invoked the divine blessing upon the assembled multitude. Solomon was interested in literary pursuits, he collected and composed many proverbs, some of which constitute part of the Old Testament; 2 Psalms are attributed to him by their titles.

The splendor of Solomon's court, the magnificence of his table and his pomp when on excursions corresponded to his wealth and political power. People came from all parts to hear his wisdom, reports of which were carried even to Arabia, and the Queen of Sheba journeyed to Jerusalem to test it and to see his magnificence.



Solomon built the stately temple and established regular services according to the Mosaic law. He built a magnificent palace for himself and another for his wife, Pharaoh's daughter.

Elijah, a prophet, waged spiritual war in the name of God against heathen worship. Elijah anointed Jehu as King of Israel, and Elisha as his successor to continue his spiritual work. Upon his death, Elijah was carried heavenward in a chariot of fire.

Elisha, pupil and successor to Elijah, performed many miracles.

The wicked Jezebel, wife of King Ahab, sought to take Elijah's life. She perished in the revolt of Jehu.

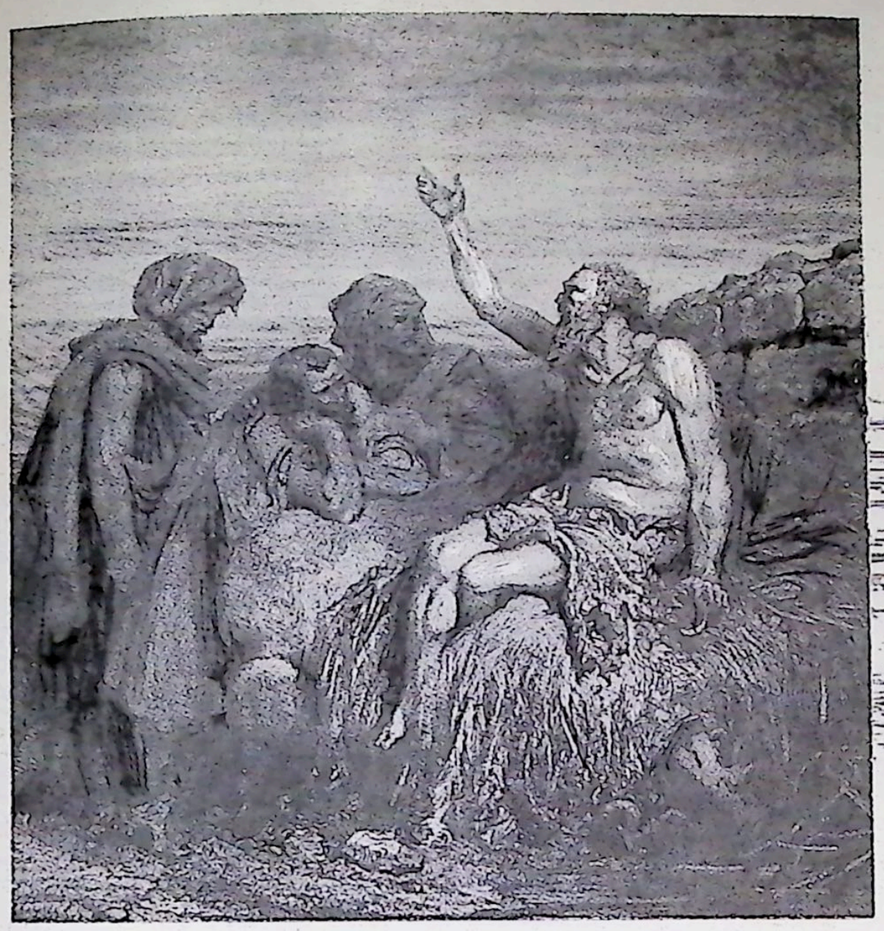
Sennacherib, the King of Assyria, forced many cities to pay heavy tribute. Though Jerusalem was besieged in 701 B.C., King Hezekiah did not surrender but continued to have faith and trust in God. Isaiah's prophecy that Jerusalem would not fall was realized. The whole Assyrian army withdrew completely or was destroyed.

Ezra, the famed and learned scribe who led an expedition from Babylonia to Jerusalem, was completely devoted to the Book of the Law of Moses, and proclaimed it as the constitution of the new community.

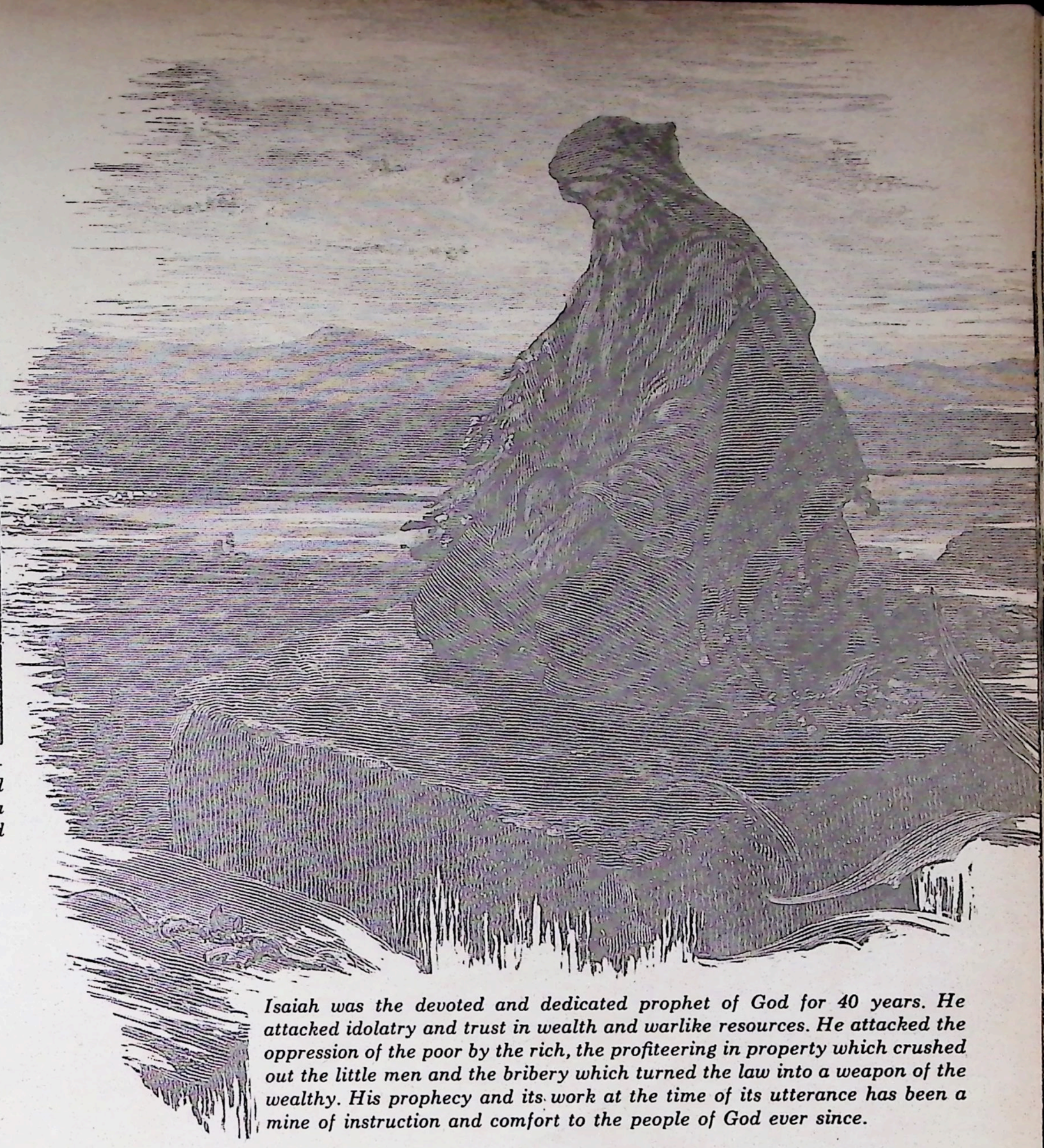
The temple, built by King Solomon, was plundered by enemies and destroyed. It was rebuilt in 4 years by returned exiles under the leadership of Ezra and Nehemiah.

Esther, a beautiful Jewess, became the favorite wife of the Persian king Ahasuerus (Xerxes). Through the wisdom of Mordecai and the boldness of Queen Esther, the plottings of Prime Minister Haman, an enemy of the Jews, to destroy her people, was frustrated. At Esther's request, the king granted the Jews permission to destroy their enemies and Haman (confronted by Esther, below), and his 10 sons were hanged on the gallows which Haman had prepared for Mordecai.

Esther, an orphan, was brought up in a Persian metropolis by Mordecai, her uncle, who adopted her.



Job was a patriarchal magnate of wealth and honors, integrity and piety. Satan, trying Job's faith in God, stripped him of his children, his property, and afflicted him with a painful disease. But Job maintained his faith and God ultimately restored his prosperity and much more.



Isaiah was the devoted and dedicated prophet of God for 40 years. He attacked idolatry and trust in wealth and warlike resources. He attacked the oppression of the poor by the rich, the profiteering in property which crushed out the little men and the bribery which turned the law into a weapon of the wealthy. His prophecy and its work at the time of its utterance has been a mine of instruction and comfort to the people of God ever since.

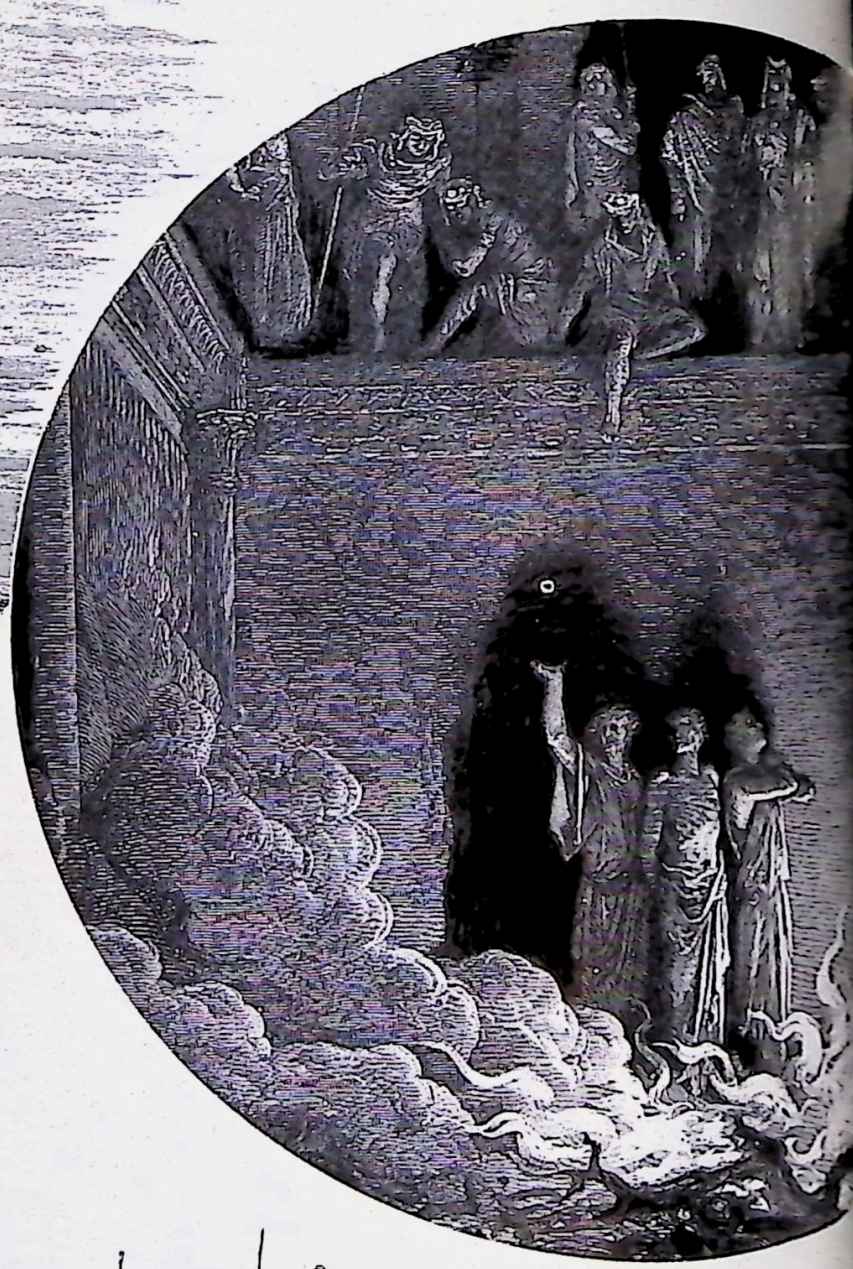
Jeremiah dictated many of his prophecies to his disciple and faithful friend, Baruch.

Jeremiah, whose prophetic career covered 41 years, spoke out bitterly against idolatry and other heathen practices. While pleading for peace, he was put in prison, and upon being liberated proclaimed the ruin of the temple unless the people changed their immoral ways. He was imprisoned a 2nd time because of his prophecies of doom. He persevered in his mission but he was a lone man, misunderstood and maligned, and was forced to turn for consolation, sympathy and companionship to God only.

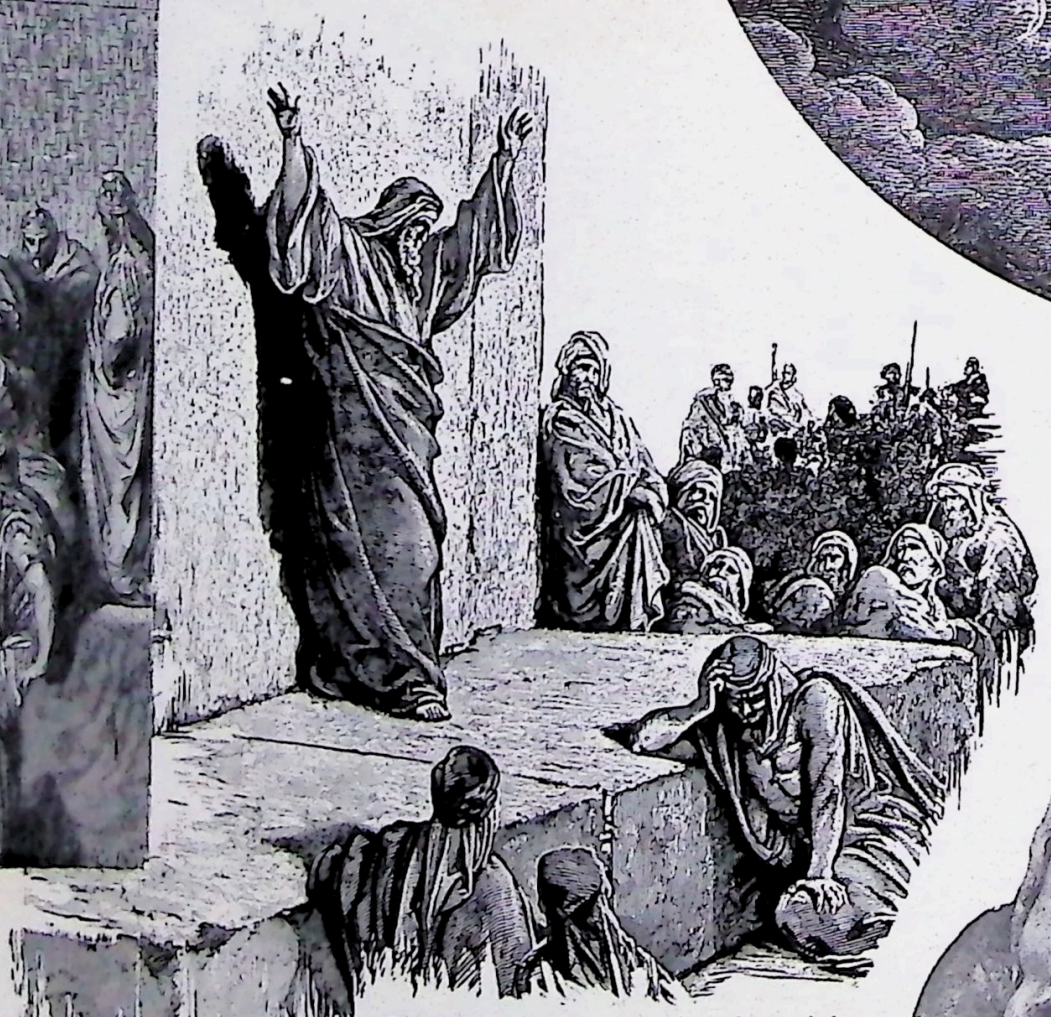
Ezekiel was a prophet renowned for his writings and was considered one of the inspired leaders of the Israelites during the Babylonian exile. He was contemporary with Jeremiah, but differed from him widely. But above all, Ezekiel contributed to the spiritual conception of the Jerusalem of the future.

Amos, first of the prophets who set to writing the messages he preached.

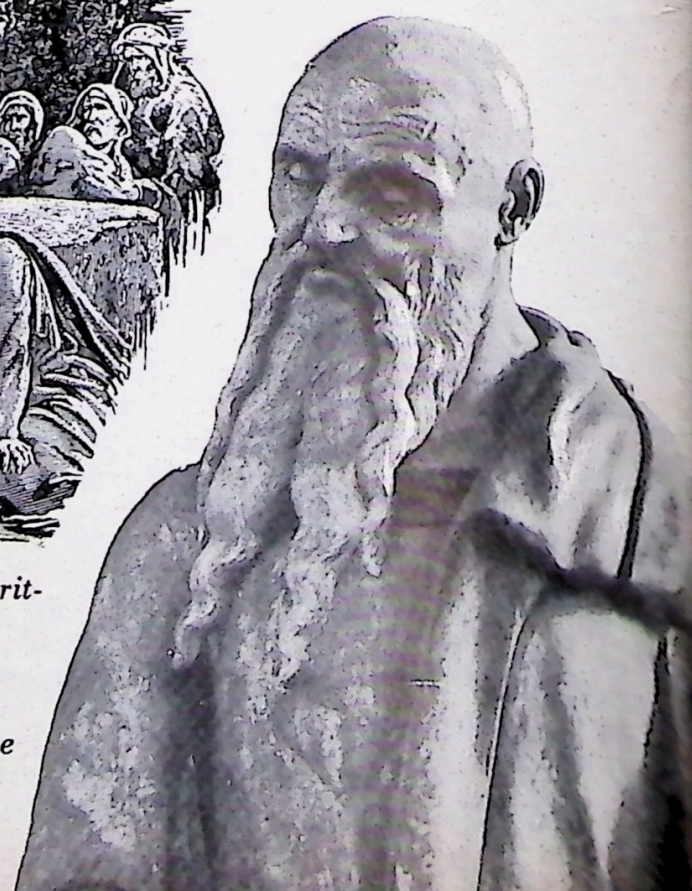
Joel, one of the minor prophets, of whom nothing is known beyond the hints contained in his prophecy. He lived in the Kingdom of Judah.



Jonah was sent, about 825 B.C., to threaten the destruction of Nineveh. He was cast into the sea when a storm arose and a great fish swallowed him. On the 3rd day, being vomited up, he went to Nineveh and delivered his message.



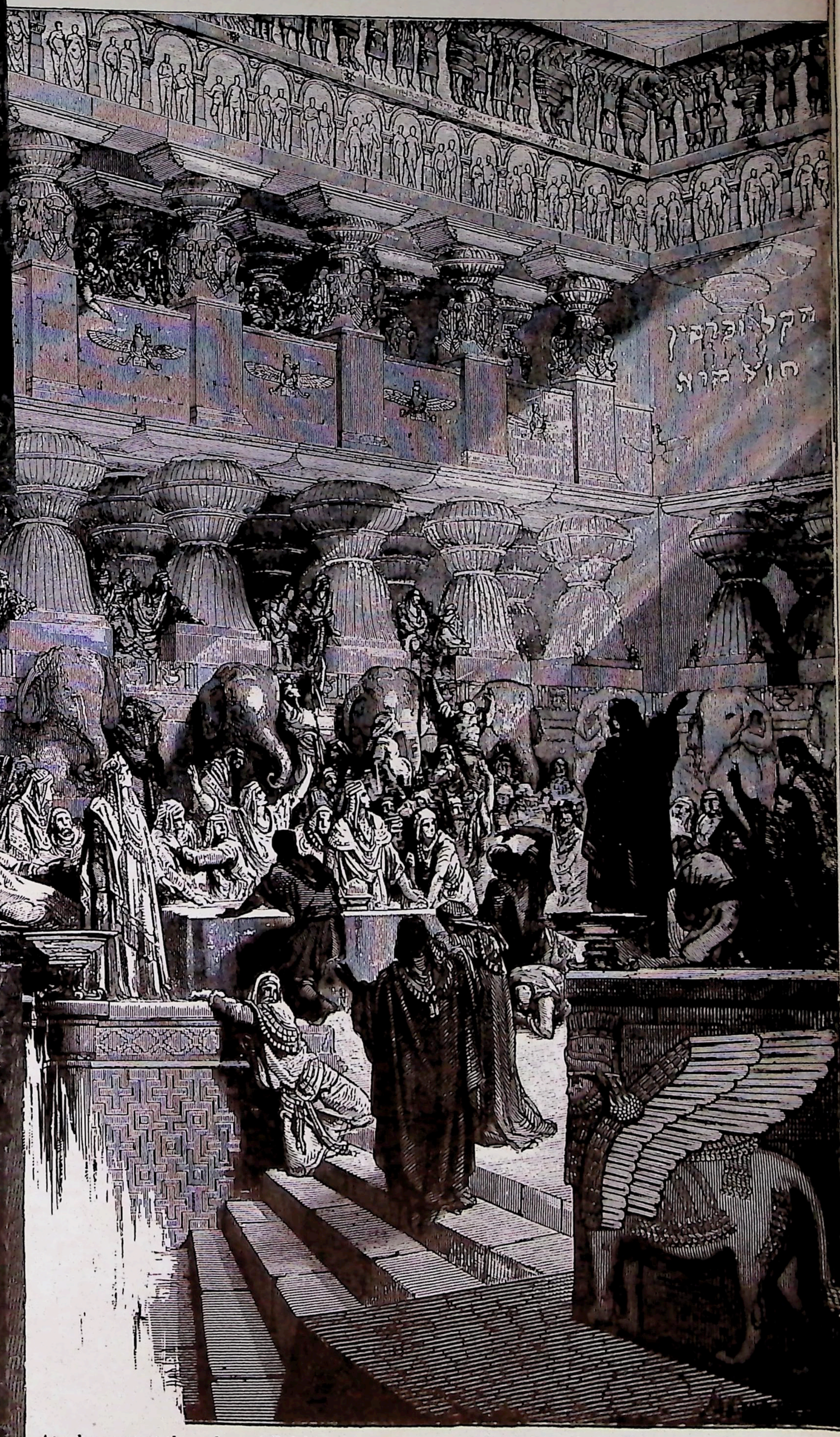
Prophet Micah strove for the spiritual regeneration of his people.



Zechariah, a minor prophet, to whom is ascribed the authorship of the book bearing his name.

Daniel was brought to Babylon as a prisoner after the capture of Jerusalem by Nebuchadnezzar. He was able, with God's help, to interpret a dream that puzzled the king. For this deed, he was made ruler of Babylon. When Darius became king jealous enemies persuaded him to throw Daniel into a lion's den. Daniel continued to pray to God, and God rescued him, and again Daniel gained the favor of the king.

The fiery furnace into which the 3 Hebrew men were cast by the evil soldiers who sought the persecution of the Jews, is recorded in the Bible as one of the great miracles of God. The men were untouched by the flames and, much to the amazement of their persecutors, walked out of the furnace miraculously unharmed.



At a banquet at the palace of Belshazzar, commander of the Babylonian military forces at the time of the city's fall, blaspheming celebrants were drinking wine out of the holy vessels which had been plundered from the temple in Jerusalem. In the midst of the revelry, a hand appeared and wrote certain words on the wall. Many sought to interpret the writing and failed. Daniel explained the words. Belshazzar commanded his servants to bring a royal garment and put it on Daniel, and he elevated Daniel to high office.

By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with precious and pleasant riches.

If you faint in the day of adversity, your strength is small.

Like clouds and wind without rain is a man who boasts of a gift he does not give.

Answer not a fool according to his folly, lest you be like him.

The fear of the Lord is the beginning of wisdom.

Do not withhold good from those to whom it is due, when it is in your power to do it.

There are six things which the Lord hates, seven which are an abomination to Him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that devises wicked plans, feet that make haste to run to evil; a false witness that breathes out lies, and a man who sows discord among brothers.

Surely vexation kills the fool, and jealousy slays the simple.

The exulting of the wicked is short, and the joy of the godless but for a moment.

The price of wisdom is above pearls.

Beware lest wrath entice you into scoffing.

It is better to live in a desert land than with a contentious and fretful woman.

Cast your burden on the Lord, and He will sustain you.

The poor is disliked even by his neighbor, but the rich has many friends.

He who is slow to anger has great understanding, but he who has a hasty temper exalts folly.

Pleasant words are like a honeycomb, sweetness to the soul and health to the body.

A perverse man spreads strife, and a whisperer separates friends.

When there is no guidance, a people falls, but in an abundance of counselors there is safety.

The way of a fool is right in his own eyes, but a wise man listens to advice.

A prudent man conceals his knowledge, but fools proclaim their folly.

We are but of yesterday, and know nothing, for our days on earth are a shadow.

A man who is kind benefits himself, but a cruel man hurts himself.

There is gold and abundance of costly stones; but the lips of knowledge are a precious jewel.

It is not good that man should be alone.

Good sense makes a man slow to anger.

Wrath is cruel, anger is overwhelming; but who can stand before jealousy?

When the righteous are in authority, the people rejoice; but when the wicked rule, the people groan.

Thy word is a lamp to my feet, and a light to my path.

Keep your tongue from evil, and your lips from speaking deceit.

He who walks with wise men becomes wise, but the companion of fools will suffer harm.

Do not toil to acquire wealth; for suddenly it takes to itself wings, flying like an eagle toward heaven.

Speak not in the hearing of a fool, for he will despise the wisdom of your words.

A good name is to be chosen rather than great riches.

He who is slack in his work is a brother to him who destroys.

God is our refuge and strength, a very present help in trouble.

Behold how good and pleasant it is when brothers dwell in unity.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

Even a fool who keeps silent is considered wise.

He who hastens to be rich will not go unpunished.

What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

A good wife is the crown of her husband.

Let another praise you, and not your own mouth.

He who utters slander is a fool.

Let your foot be seldom in your neighbor's house, lest he become weary of you and hate you.

Lying lips are an abomination to the Lord.

Man's spirit will endure sickness; but a broken spirit who can bear?

Train up a child in the way he should go, and when he is old he will not depart from it.

The words of a whisperer are like delicious morsels; they go down into the inner parts of the body.

There are friends who pretend to be friends, but there is a friend who sticks closer than a brother.

Before destruction a man's heart is haughty, but humility goes before honor.

A wise man is mightier than a strong man, and a man of knowledge than he who has strength.

Do not boast about tomorrow, for you do not know what a day may bring.

The grass withers, the flower fades, but the word of your God will stand forever.

The soul of the sluggard craves, and gets nothing, while the soul of the diligent is richly supplied.

Better is a little that the righteous has than the abundance of many wicked.

Fear God and keep His commandments; for this is the whole duty of man.

The patient in spirit is better than the proud in spirit.

The race is not to the swift, nor the battle to the strong.

Sweet is the sleep of a laborer, whether he eats little or much; but the surfeit of the rich will not let him sleep.

The rod and reproof give wisdom, but a child left to himself brings shame to his mother.

The spirit returns to God who gave it.

Woe to those who call evil good and good evil.

Like cold waters to a thirsty soul, so is good news from a far country.

He who is kind to the poor lends to the Lord.

The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple.

Blessed are those whose way is blameless, who walk in the law of the Lord.

Blessed is the man who trusts in the Lord, whose trust is the Lord.

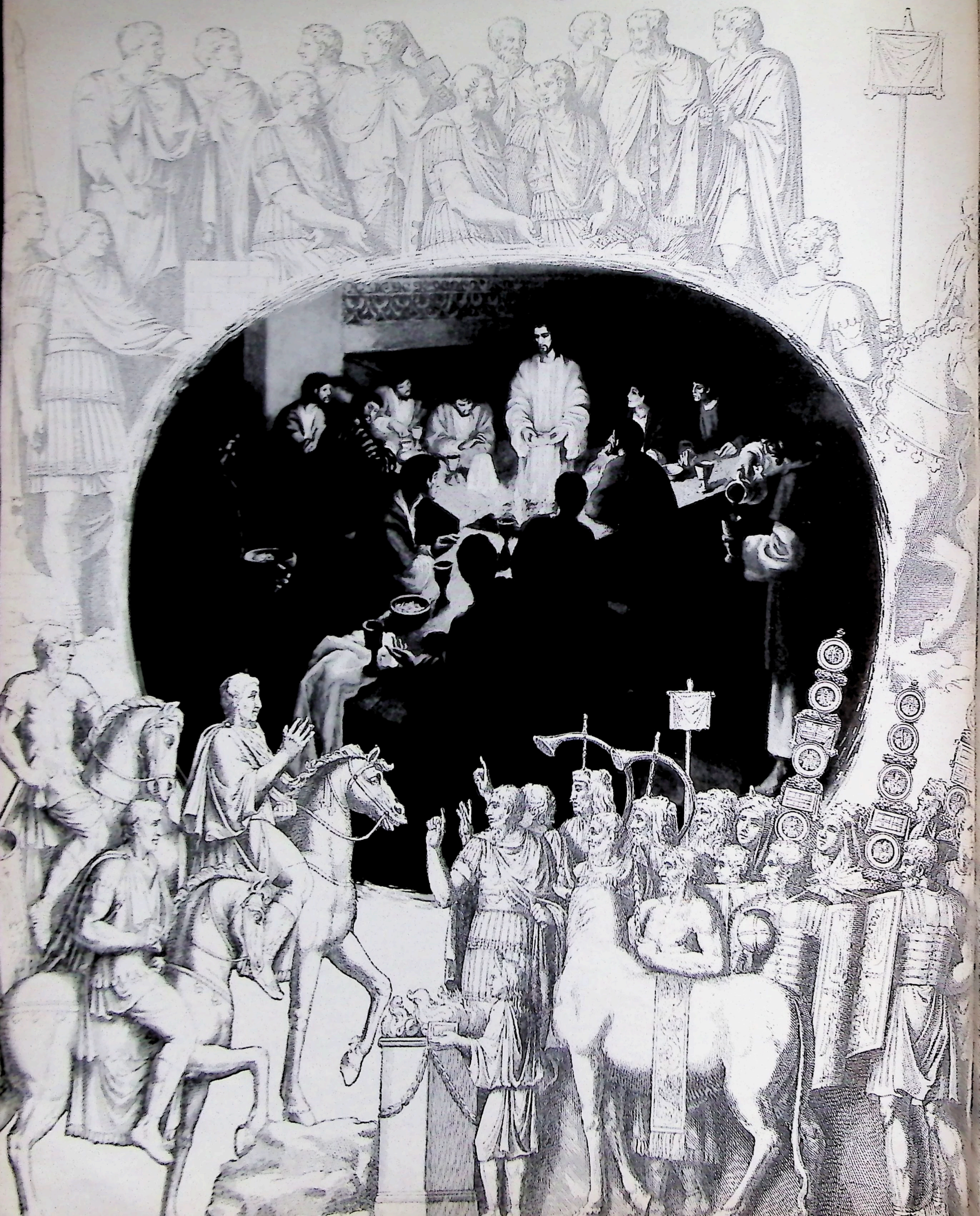
A man's mind plans his way, but the Lord directs his steps.

Fear the Lord, and serve Him faithfully with all your heart; for consider what great things He has done for you.

Apply your mind to instruction and your ear to words of knowledge.

Man is like a breath, his days are like a passing shadow.

The story of THE



NEW TESTAMENT

THE NEW TESTAMENT is the second of the two portions into which the Bible is divided. With the possible exception of Matthew's Gospel, the books of the New Testament were written in Greek. This language had taken deep root in Palestine during the more than three centuries which had elapsed since the conquest of the Holy Land by Alexander the Great, and the merits of the language itself and that of the literature which it enshrined, had given it the widest currency among educated men throughout the Roman Empire.

The name New Testament is taken from that given to the Christian religion in Hebrews—the New Covenant or agreement to be made between God and Israel. It has come to be used for the collection of twenty-seven books—gospels and letters, which by 325 A.D. had come to be recognized as the authoritative records of the beginnings of Christianity.

While the first writings of the new faith were the letters of the Apostle Paul, the New Testament as we know it begins with the Gospel of Matthew, written about 80 A.D., perhaps in Antioch. It is a life of Jesus from his birth to his resurrection. It was largely based on the earlier Gospel of Mark, but accompanied with a body of Jesus' teachings drawn from other written sources. These teachings form the chief feature of this gospel, being arranged in six sermons, which establish the figure of Jesus as a great teacher of morals and religion.

An ancient tradition declares that when Peter preached among the Greeks, Mark acted as his interpreter, and translated his Aramaic discourses into Greek, so that after Peter had died Mark was able to write down all of Peter's memorabilia of Jesus. So arose, about 70 A.D., after the death of Peter, what we know as the Gospel of Mark, the simple story of the appearance of Jesus in Galilee declaring the coming of the Kingdom of God, arousing the animosity of the Pharisees, gathering a little group of close followers, his "apostles," preaching in parables, or stories, and curing the sick wherever he found them.

When about 90 A.D. the progress of Christianity in the Graeco-Roman world made it evident that the new religion had before it a world-wide future and might even dominate the Roman Empire, a Greek physician named Luke undertook to set forth its story from the promise of the birth of Jesus' forerunner, John the Baptist, down to the establishment of Christianity in Rome. He organized it in two volumes, the first of which we know as the Gospel of Luke, and the second as the Acts of the Apostles.

The Gospel of John presents Jesus not so much as the Messiah expected by the Jews as the embodiment of the wisdom of God, the bread of life and the Savior and Light of the World. The Acts of the Apostles was really the second volume of Luke's work on the beginnings of Christianity. It takes up the narrative where the Gospel of Luke leaves off, and goes on to tell how Christianity gradually developed from a sect of Judaism into a world religion.

As Paul went about among the great cities of the empire, preaching the gospel to the Greeks, he had occasion to write a number of letters to the churches he founded, to answer questions that arose among them or to correct their mistakes in doctrine or conduct. He wrote from Corinth, about 56-57 A.D., his greatest letter, Romans, to set forth to the Christians of Rome the heart of the Christian message. While Paul was at Ephesus he was visited by three men from the church at Corinth, who brought him a letter. In I Corinthians Paul replied to the questions raised in the letter and in II Corinthians took up the Christian's hope of resurrection. On Paul's return to Antioch he heard very disturbing news from the churches in Galatia, which he had previously established and had recently revisited. He immediately wrote, in 53 A.D., a fiery letter to the Galatian churches.

After Paul's death, about 62 A.D., his letters were naturally neglected and forgotten. By 92 or 93 A.D. nine letters had been collected. It was then, to introduce these collected letters to the churches, that Ephesians was written, addressed to all believers, calling attention to the great doctrines of the letters, and urging Christians to read them. In 59-60 A.D. Paul was in prison in Rome, awaiting trial, and in Philippians his two letters reveal his state of mind during his imprisonment. Still in his Roman prison, Paul wrote Colossians to show that Christ made all other intermediaries unnecessary.

In the spring of 50 A.D. Paul reached Corinth, having preached in the cities of Macedonia and been forced to leave them after a short stay in each. He was anxious to know whether his converts had held to their new faith in spite of his sometimes hasty departures, and he sent his companions Silvanus and Timothy back to find out. Timothy came back from Thessalonica with the good news that the church there had kept true to the gospel of faith and love, and was eager to see Paul again. In joyful acknowledgment of this news and to answer some of their questions, Paul wrote I Thessalonians. The rise in this church of a group of people who believed the Day of the Lord had come, and gave up working for a living in order to prepare for it, led Paul to write another letter, II Thessalonians, a few months later, to correct their mistake and urge them to earn their living once more.

The three "Pastoral letters" as they are called, I and II Timothy and Titus, were written about 150 A.D. These letters were written by admirers of Paul who wrote in them what they thought Paul would have said. The letters protest against the vagaries of the sects, undertake to standardize church organization by a twofold ministry, overseers (or presbyters), and deacons, and reassert the inspiration of the Jewish Scriptures, the Old Testament.

The book of Philemon tells of a Christian in Laodicea who had a slave who had run away from him. In Rome he had fallen under Paul's influence and become a Christian. Paul sent him back to his master, asking him to receive the youth as a Christian brother, and to make sure he was humanely treated. About 95 A.D. Christians of the second generation were in danger of taking Christianity as a matter of course, and losing their sense of its immense worth, and when in the last years of Domitian, 93-96, persecution arose, they were in no condition to withstand it. To revive their appreciation of the value of their faith and fortify them against the temptation to apostasy, Hebrews was written to the Christians of Rome, reminding them of their heroic behavior in Nero's persecution of them. The letter of James is really an ancient sermon, written about 100 A.D., and published as a letter to all believers. It says very little about Jesus, but gives a series of practical warnings against a wide range of human weaknesses.

The demand for emperor worship as a test of loyalty to the Roman Empire in Domitian's reign put Christians in a fearful position and the Revelation had in consequence taken a bitterly hostile view of the empire, and gloated over the prospect of its destruction. But the writer of I Peter saw that the Christian must not meet hate with hate; there was a nobler way of meeting persecution. II Peter, the latest book in the New Testament, written about 160 A.D., reaffirms the primitive Christian doctrine of the Second Coming of Christ.

The three letters which have been given the name of John, since the second and third are written in the name of "the Elder" or "Presbyter," deal with the earliest of Christian heresies, the Docetic idea that arose early in the 2nd century that Christ's sufferings were not real but only apparent. They were written about 110 A.D. as part of a movement to extend the Christian faith over the province of Asia.

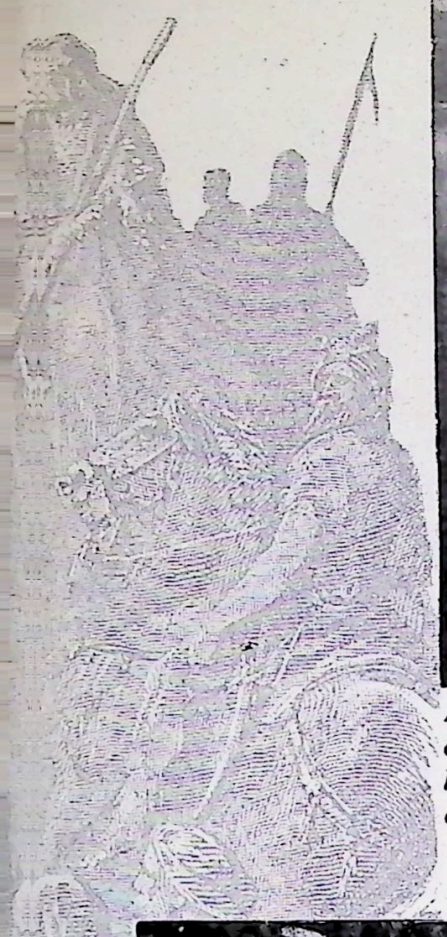
Jude, a short letter or tract written about 125 A.D., was aimed at the Docetists, a sect which claimed that Christ's sufferings were not real, and that he had only seemed to suffer. Revelation or apocalyptic literature was a favorite form of late Jewish literature, but basically the Revelation is a great plea for unshakable faith in God.

The value of the New Testament to the Christian church has been immeasurably great. Christians will never cease to prize the New Testament for its inspiring and purifying power, and for its simple and moving story of the ministry of Jesus. ◆

The name Jesus was given to the son of Mary at the command of the angel Gabriel, sent by God. The name was derived from Jehoshua in Hebrew, meaning help or save.

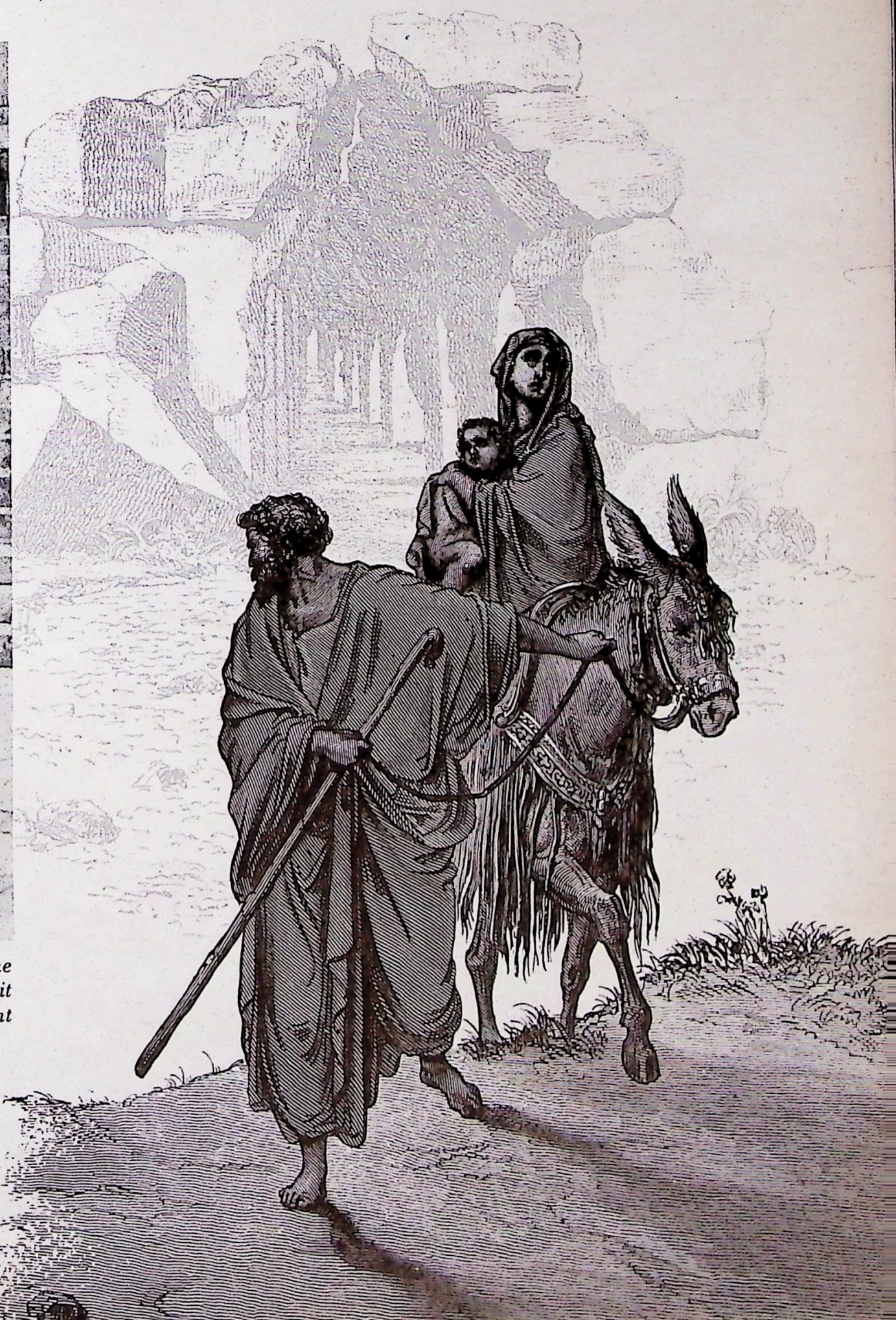
Jesus was born in an obscure village, the child of a peasant woman. He worked in a carpenter shop until he was 30, and then for 2 years he was an itinerant teacher. He never wrote a book. He never went to college. He never traveled 200 miles from the place where he was born. He never did one of the things that usually accompany greatness. While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross between 2 thieves. When he was dead he was taken down and laid in a borrowed grave. Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mohammed and Napoleon; without science and learning, he shed more light on things human and divine than all the philosophers and scholars combined; without the eloquence of the school, he spoke words of life such as were never spoken before, nor since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, he has set more pens in motion and furnished themes for more sermons, orations, discussions, works of art, learned volumes and sweet songs of praise than the whole army of great men of ancient and modern times. Born in a manger and crucified as a malefactor, he now controls the destinies of the civilized world, and rules a spiritual empire. Nineteen wide centuries have come and gone; today he is the centerpiece of the human race and the leader of the column of progress. All the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together. have not affected the life of man upon this earth as powerfully as has that one solitary life.

The exact date of the birth of Jesus cannot be absolutely determined, but scholars now agree that it was in the year 6 B.C. on December 25th. When Jesus was born in Bethlehem of Judea, Herod the Great, an able but cruel man, was king of the Jews. Jesus was born of Mary, the betrothed wife of Joseph, who was descended from David, the great King of Israel.



Angels celebrated the birth of Jesus with songs, and wise men from the East brought precious gifts to the newborn child. Shepherds in a field near Bethlehem were visited by angels, who told them of the birth of Jesus and where he lay. The shepherds hastened to Bethlehem and saw the child. They related what they had seen and heard. The event had occurred in a cold stable, amidst humble peasants, and made no noise in the busy world.

Mary took Jesus to the temple, and presented her child to the Lord. An aged saint, Simeon, came into the temple and the spirit of inspiration fell upon him at the sight of Jesus. Taking the infant in his arms, Simeon predicted the glory and sorrow of his life.



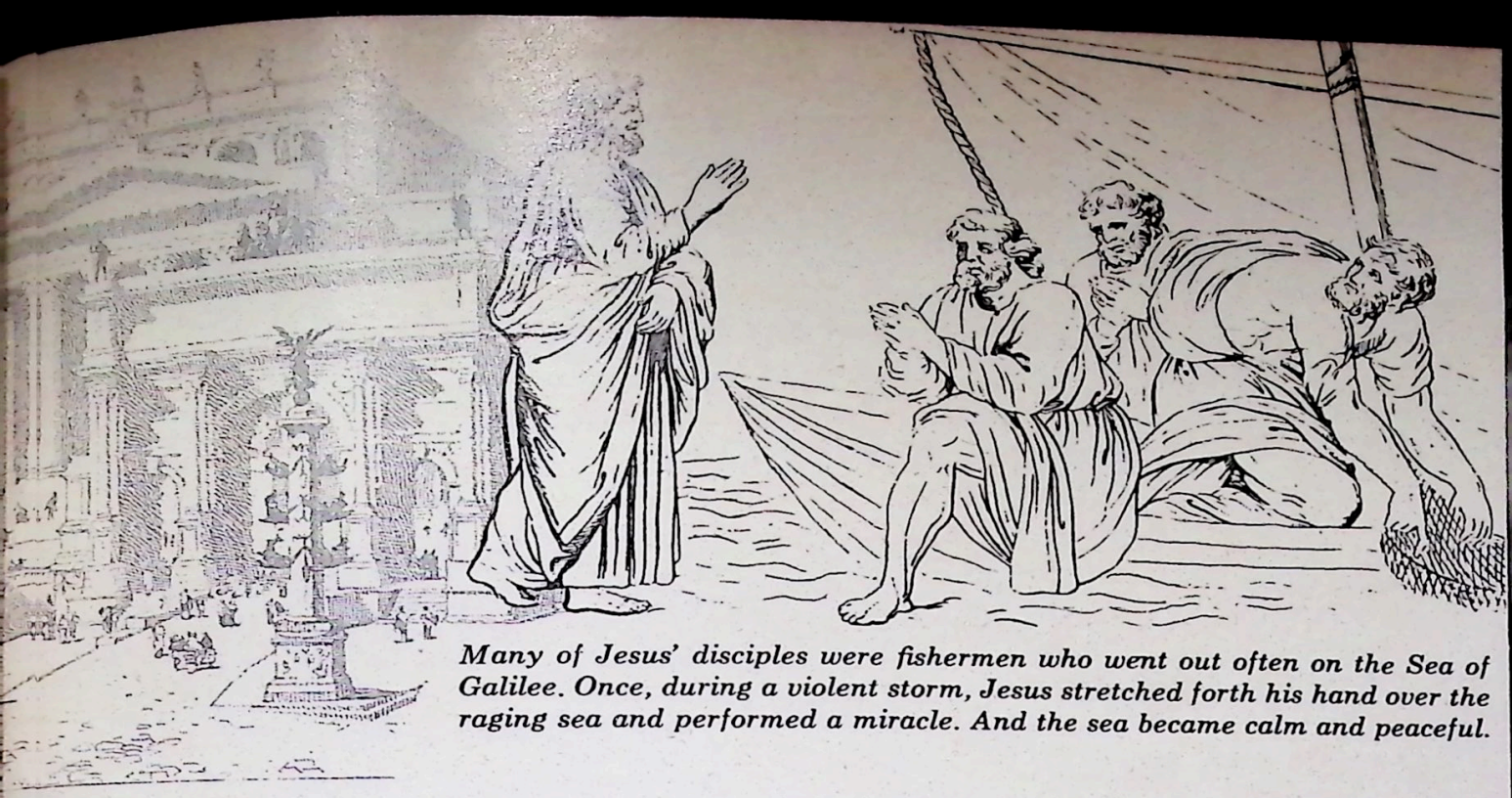
Three magi (scholars) appeared in Jerusalem and came to do homage to the child. They warned Joseph and Mary of the wicked King Herod's jealousy and desire to destroy the infant. Joseph, also warned by an angel of the impending danger, fled to Egypt with Mary and Jesus.

Joseph, Mary and Jesus later returned to Nazareth in Galilee. Jesus visited the synagogue in Jerusalem during the feast of the Passover when he became 12 years of age. That incident shows the continued piety of Joseph and Mary and the devout training which they sought to give the child. Jesus undertook religious duties and responsibilities, and showed an active, eager mind seeking fuller understanding of the sacred Scriptures. His religious questions showed a rare spiritual insight and maturity which amazed the rabbis.

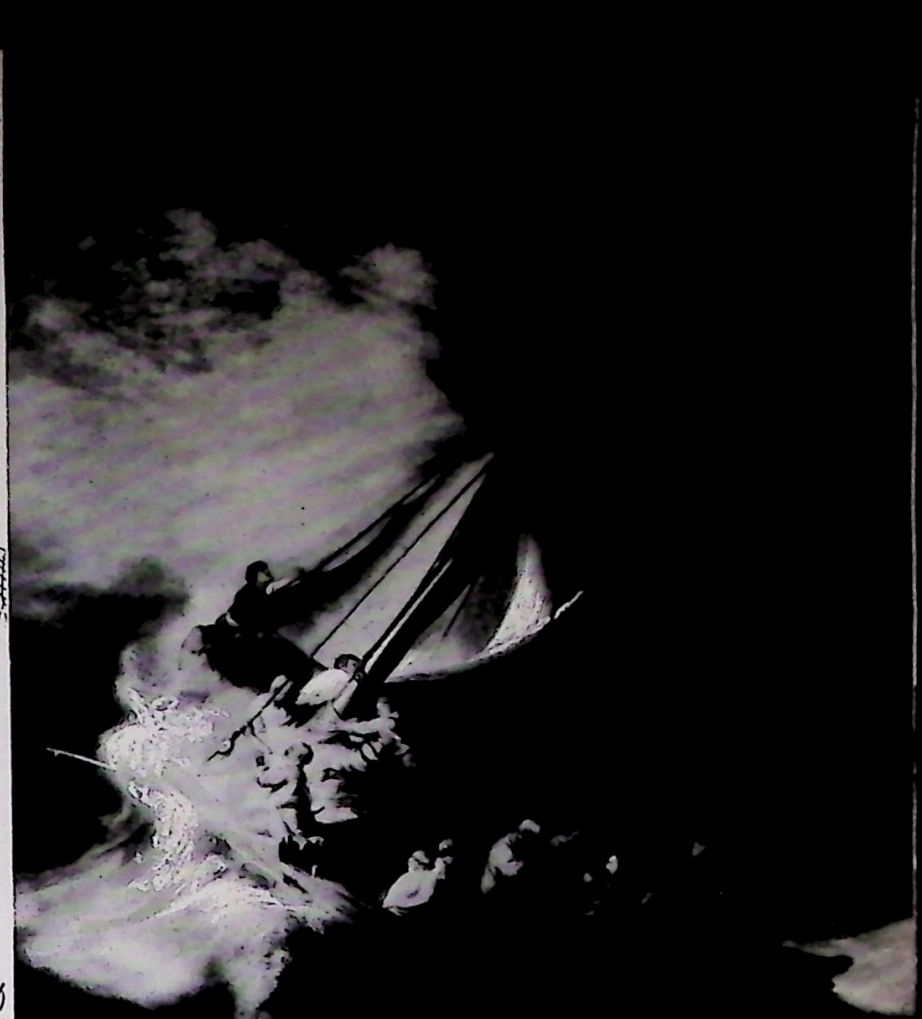
John the Baptist, a Jewish ascetic, was the son of a priest. His mother was related to Jesus' mother. Reading and administering the rite of baptism to those who believed his message and his call to repentance, the prophet had a powerful influence on the people. Jesus sought baptism at his hands.

Jesus became, like his father, a carpenter. When Joseph died, Jesus supported his mother by his labors at a carpenter's bench.

Realizing his vocation, Jesus was led by the Spirit into the wilderness for meditation. There the tempter (devil) met him, and sought to pervert his purpose to selfish and worldly ends. For 40 days the temptation lasted. Jesus returned from it fully dedicated to the lowly, suffering lot which he knew to be God's will for him.

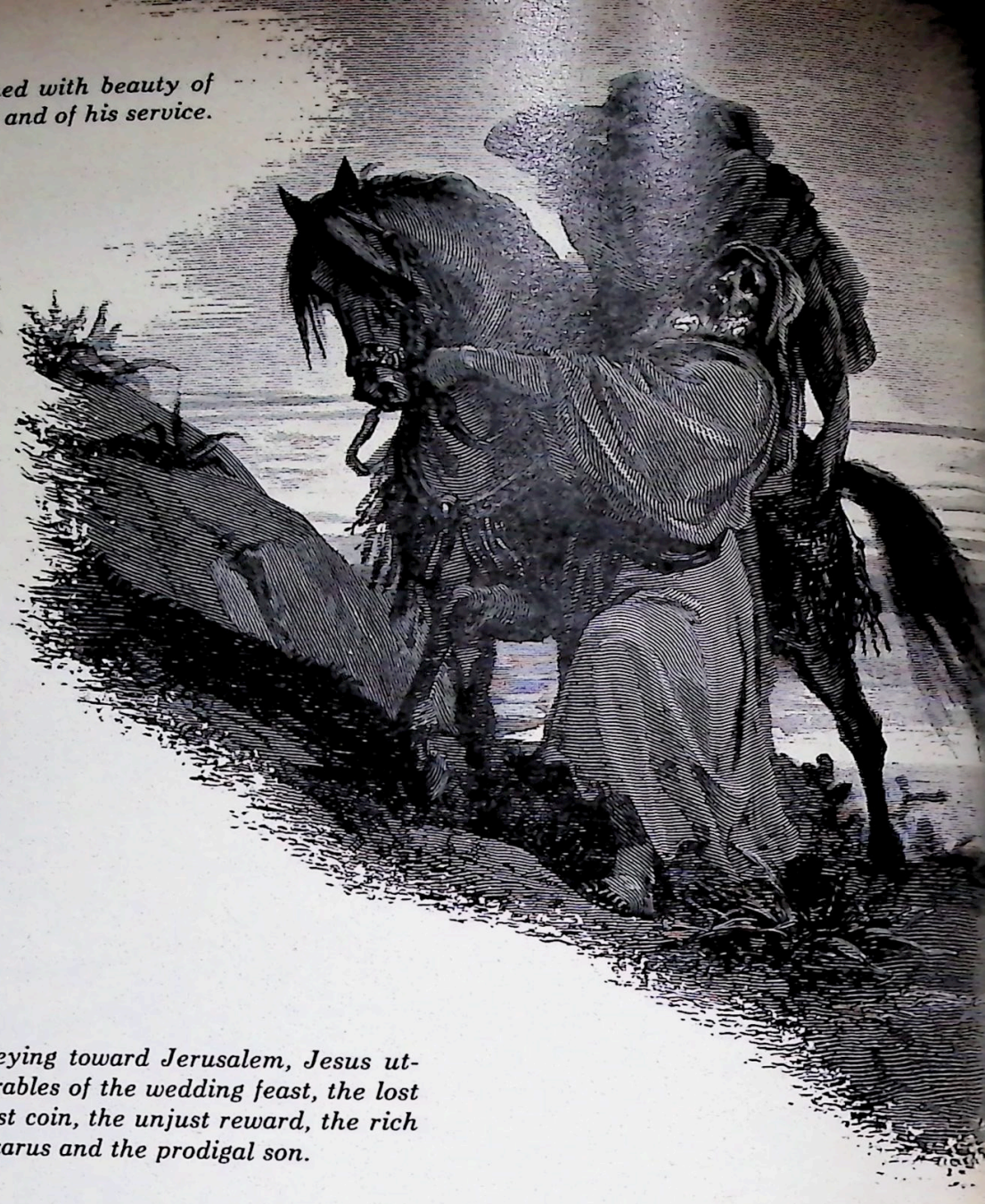


Many of Jesus' disciples were fishermen who went out often on the Sea of Galilee. Once, during a violent storm, Jesus stretched forth his hand over the raging sea and performed a miracle. And the sea became calm and peaceful.



Jesus inaugurated his work with no loud proclamations of his advent. With his little band of disciples, Jesus quietly returned to Galilee, and at Cana performed his first miracle. The new movement began with the faith of a few obscure Galileans. He retired from the city to the Judean country, and having found the nation unwilling to follow him, he began to preach the necessity of repentance. He worked side by side with John the Baptist and both labored together for the spiritual quickening of the nation. Jesus finally began to attract more disciples than John did. When the news came that John had been thrown into prison by King Herod, Jesus began in Galilee to preach the Kingdom of God. Multitudes followed him. He appointed the 12 apostles and delivered the Sermon on the Mount, the longest of his discourses. It is a sublime exhibition of a genuinely religious life.

Jesus moved back and forth through Judea, and explained with beauty of illustration the true religious life and the true idea of God and of his service. Here belongs the parable of the good Samaritan.

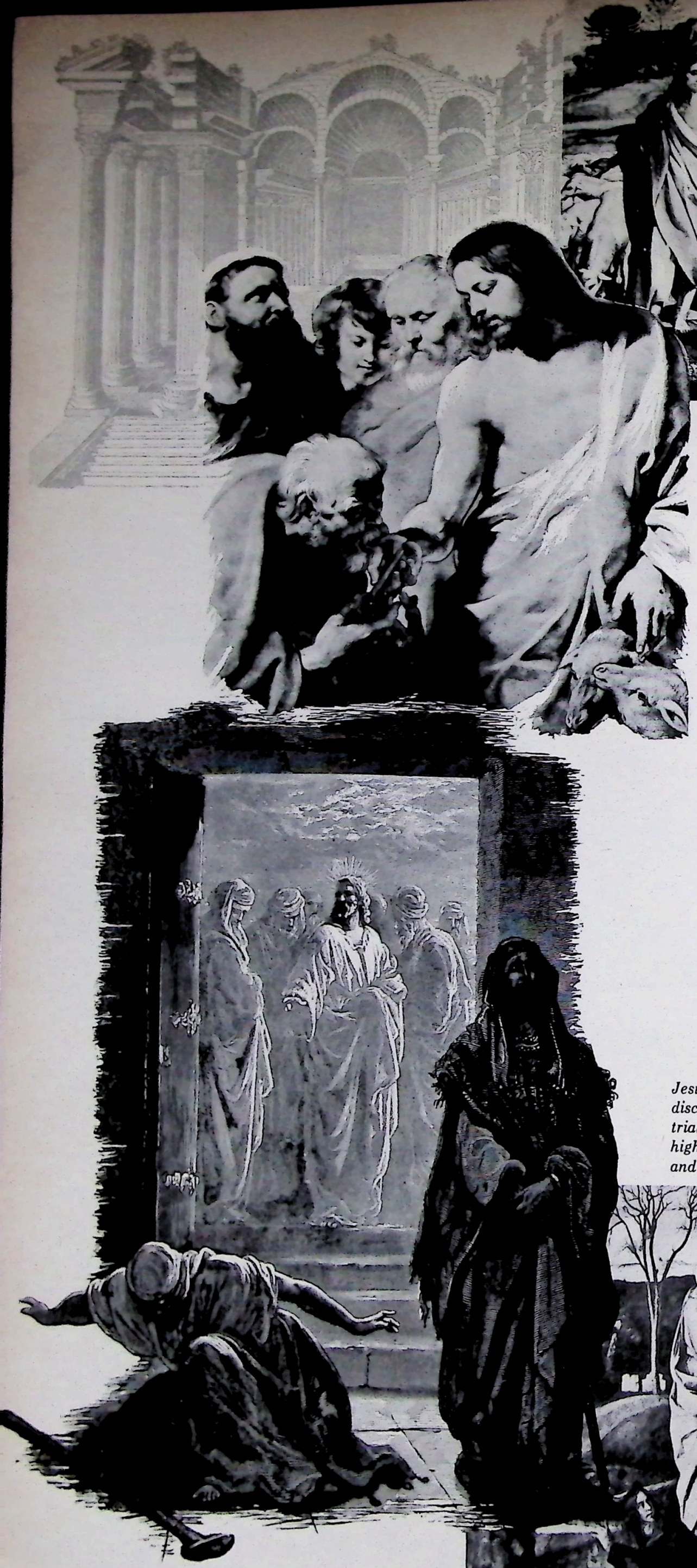


While journeying toward Jerusalem, Jesus uttered the parables of the wedding feast, the lost sheep, the lost coin, the unjust reward, the rich man and Lazarus and the prodigal son.

Jesus made a deep impression on men's minds and hearts. He bade all to give up earthly possessions and follow him. He discovered that faith in God was able to heal many diseases, and his miraculous power to cure the sick and mentally ill attracted the attention of the whole land.

Jesus nourished his spirit on the Old Testament, his only Bible, for there was no other. He never taught any law or practice contrary to the Hebrew Scriptures. He supported the laws of Moses with full strength, and sought to perfect people with ethical qualities. He instituted no rite, no sacrament, no church; he did not proclaim a new faith, but taught men to do the will of God.

Jesus had sought temporary retirement with the 12 disciples, but the multitudes followed him to a desert place near the Sea of Galilee. In compassion for their needs, he miraculously fed them, 5,000 in number, from 5 loaves and 2 fishes.



Jesus unveiled the real character of God and His requirements of men. He did not apply to himself the name Messiah, for it would have been too easily misunderstood. He generally called himself the Son of Man. He taught the principles of true religion, with himself as its authoritative expounder. His mighty works aroused the greatest enthusiasm. But only a little band of devoted followers faithfully followed him.

Jesus drew from Peter a confession of the faith, and then called his disciples together and foretold his own death and resurrection and the trials of his followers. After several days he took 3 of his disciples to a high mountain to pray. As Jesus was praying Moses and Elijah appeared and talked with him and his disciples beheld his transfiguration.

Jesus' teaching impressed his listeners. He spoke like the great prophets of old.

Jesus spent his entire life among plain, ordinary people — workers, fishermen, servants, the humble and the poor. He loved little children and had a profound effect on them.

Jesus cleansed the temple of the traders and money-changers who profaned its courts, calling the nation to follow him in a purification of Israel and set forth the true, spiritual Kingdom of God.

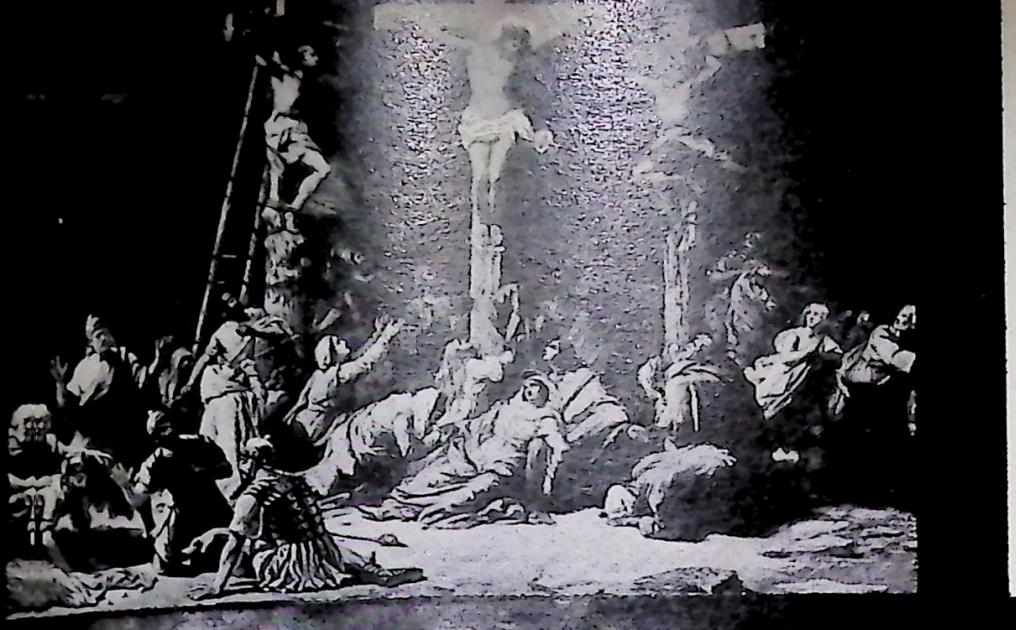
Parable of the lost coin.

Only one thing did the disciples ask Jesus to teach them—how to pray. The disciples had prayed all their lives, but when they came under the influence of Jesus and saw what prayer meant to him, it dawned on them that they did not know how to pray. He went into prayer in one mood and came out in another. His greatest prayer was the one he uttered in Gethsemane: "Thy will be done."

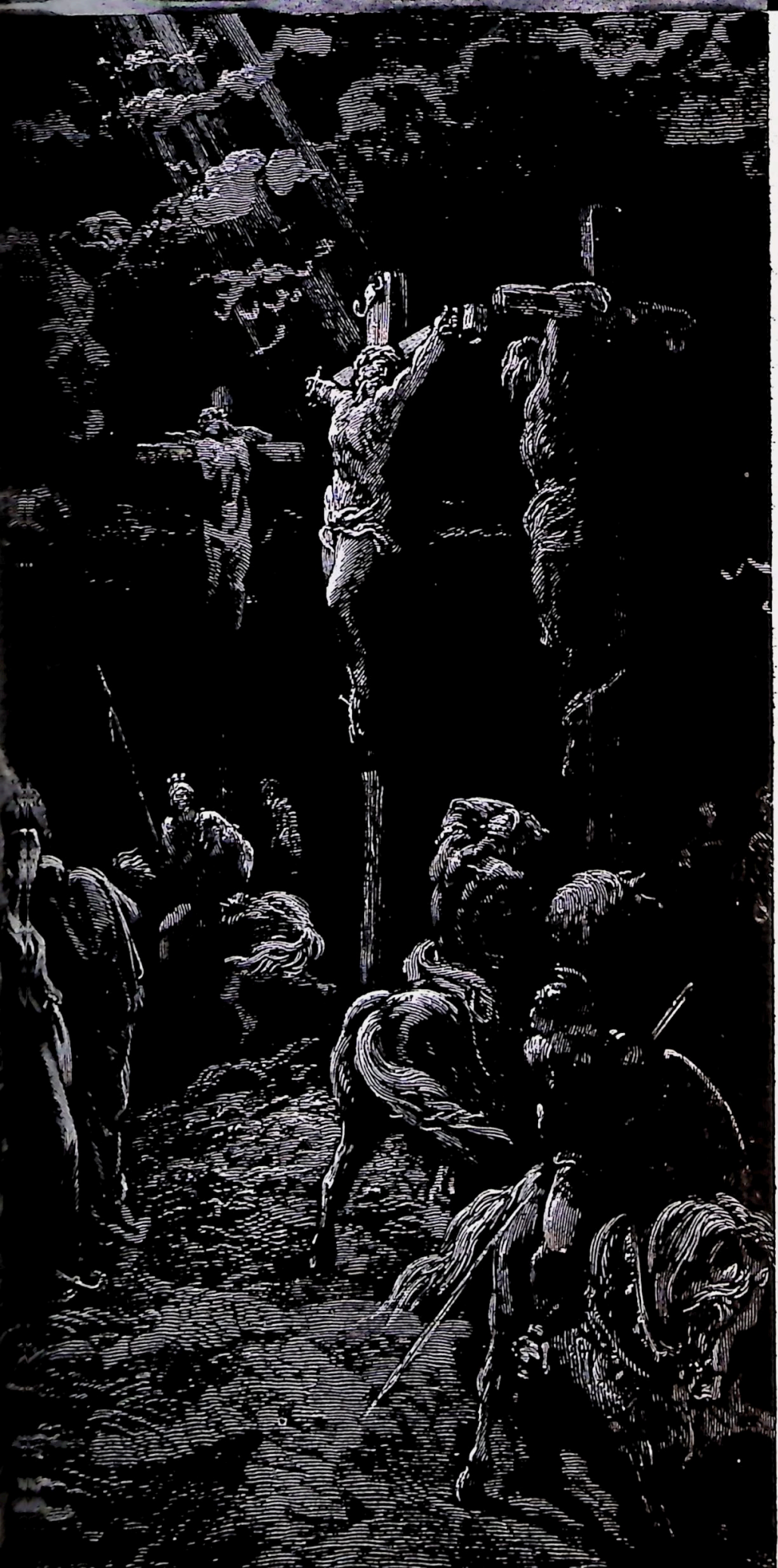
Jesus observed the passover supper with the 12 disciples, delivered his last discourses, and withdrew to Gethsemane. Judas gave the Romans the opportunity they needed to arrest Jesus.

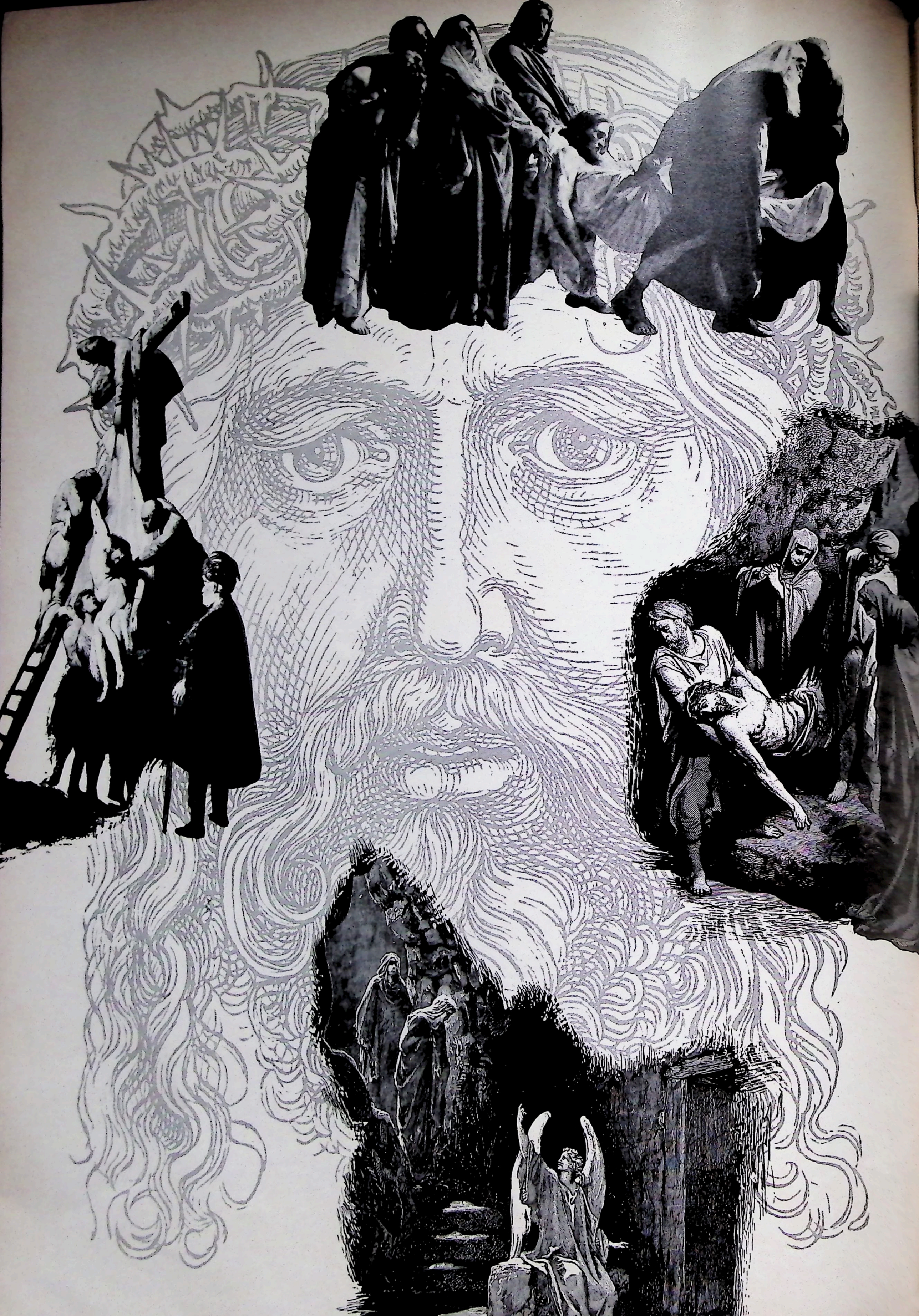
During the agony in the garden Jesus surrendered to his last act of sacrifice. When Judas brought the Roman soldiers, Jesus submitted to arrest, and his disciples fled.

Arrested and dragged before Pontius Pilate, Roman governor of Judea, Jesus was accused of "perverting the nation." Pilate examined Jesus and, finding no fault in him, appealed to the multitude in Jesus' behalf. The crowd was implacable and bloodthirsty. Afraid to act on his own conviction, Pilate weakly gave permission for the execution and Jesus was condemned to death.



The execution of Jesus was carried out by 4 soldiers under the charge of a centurion. With him also 2 common thieves were led to death. Jesus carried his own cross to Golgotha, the place of crucifixion a short distance outside the city. They nailed him to the cross and placed a tablet over his head on which was written: "Jesus of Nazareth, the King of the Jews." From the 3rd hour till the 9th hour Jesus hung in agony on the cross. "My God, my God, why hast thou forsaken me," was the only cry of anguish wrung from his heart. At the 9th hour peace came in the pain, and he died with words of pardon and prayer for his murderers on his lips, "Father, forgive them, for they know not what they do."





A secret disciple, Joseph of Arimathea, who had not consented to his master's condemnation, begged Pilate for the body of Jesus. It was laid in Joseph's garden in a new tomb hewn out of rock and a stone was rolled against the door. When several women proceeded to the sepulcher to anoint the body of Jesus for permanent burial, they saw the stone rolled away from the tomb, and Mary Magdalene, supposing that the body had been stolen, returned to 2 of the disciples with the news. Her companions went on, and entering the tomb heard from the angel the news of the resurrection and the message to the disciples.

The women then hastened toward the city with the news and on the way Jesus met them. Jesus also appeared to Mary Magdalene. All the women finally returned to the disciples and reported the wonderful news. It was not, however, on the testimony of the women that faith in the resurrection of Jesus was to rest. During the day he appeared to Peter, later to 2 disciples journeying to Emmaus, and in the evening to all 11 except Thomas. At that time, Jesus ate before them, proving the reality of his physical resurrection. Since, however, Thomas even yet would not believe, the disciples still lingered in Jerusalem, and on the following Sunday Jesus again appeared to them, and proved to the doubting disciple that he had indeed risen. Jesus appeared to 7 of them while they were fishing in the Sea of Galilee, and he also met them on a mountain of Galilee and assured them of his power and presence. Finally he brought the disciples again to Jerusalem, and leading them out to the Mount of Olives he blessed them and was taken up into heaven and a cloud received him out of their sight. The 40 days between Jesus' resurrection and ascension formed a transitional period, intended to train the disciples for their future work. It was necessary to give them instruction concerning the necessity of his death and the character of the kingdom which through their labors he was to establish. And finally the experiences of the 40 days trained the disciples to think of their master as absent and yet living; as invisible and yet near them; as risen to a new life and yet retaining the old nature and even the old, though now glorified body, which they had loved; as exalted but still the same, so that they were prepared to go forth and proclaim him as the glorified Son of God and crowned King of Israel.

Faith is the assurance of things hoped for, the conviction of things not seen.

Keep your life free from love of money, and be content with what you have.

Let your speech be always gracious, seasoned with salt.

Where the Spirit of the Lord is, there is freedom.

What is your life? For you are a mist that appears for a little time and then vanishes.

We walk by faith, not by sight.

Be sober, be watchful. Your adversary the devil prowls around like a roaring lion seeking some one to devour.

Whosoever keeps the whole law but fails in one point has become guilty of all of it.

The wages of sin is death.

God is love; and he who abides in love abides in God, and God abides in him.

Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares.

If God is for us, who is against us?

God opposes the proud, but gives grace to the humble.

Do not be overcome by evil, but overcome evil with good.

We brought nothing into the world, and we cannot take anything out of the world.

Any one who hates his brother is a murderer.

God is spirit, and those who worship Him must worship in spirit and truth.

Which of you by being anxious can add one cubit to his span of life?

What will it profit a man, if he gains the whole world and forfeits his life?

A tree is known by its fruit.

Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.

It is more blessed to give than to receive.

Blessed are the peacemakers for they shall be called the sons of God.

Love your neighbor as yourself.

He who does not love does not know God; for God is love.

There is great gain in godliness with contentment.

Do not throw your pearls before swine.

Let your light so shine before men, that they may see your good works, and give glory to your Father who is in heaven.

Sell your possessions, and give alms.

He who has two coats, let him share with him who has none; and he who has food, let him do likewise.

Set your minds on things that are above, not on things that are on earth.

Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

The Lord disciplines him whom He loves.

You will know the truth, and the truth will make you free.

If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

Do not be anxious about tomorrow, for tomorrow will be anxious for itself.

Lay up for yourselves treasures in heaven.

It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.

Judge not, that you be not judged.

Love your enemies and pray for those who persecute you.

He who humbles himself will be exalted.

The law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners.

Woman is the glory of man.

Test everything, hold fast what is good.

Blessed are the merciful, for they shall obtain mercy.

No one can serve two masters.

There is no fear in love; but perfect love casts out fear.

If we love one another, God abides in us and His love is perfected in us.

With God nothing will be impossible.

Husbands, love your wives, and do not be harsh with them.

The love of money is the root of all evils.

You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.

God loves a cheerful giver.

Blessed are those who hunger and thirst for righteousness.

If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen.

Give to him who begs from you, and do not refuse him who would borrow from you.

Love covers a multitude of sins.

Let us not grow weary in well-doing; for in due season we shall reap, if we do not lose heart.

Whatever a man sows, that he will also reap.

Put on love, which binds everything together in perfect harmony.

Where your treasure is, there will your heart be also.

If anyone will not work, let him not eat.

All things are possible to him who believes.

Repay no one evil for evil, but take thought for what is noble in the sight of all.

Ask and it will be given you; seek, and you will find; knock and it will be opened unto you.

Everyone who looks at a woman lustfully has already committed adultery with her in his heart.

Let not your hearts be troubled, neither let them be afraid.

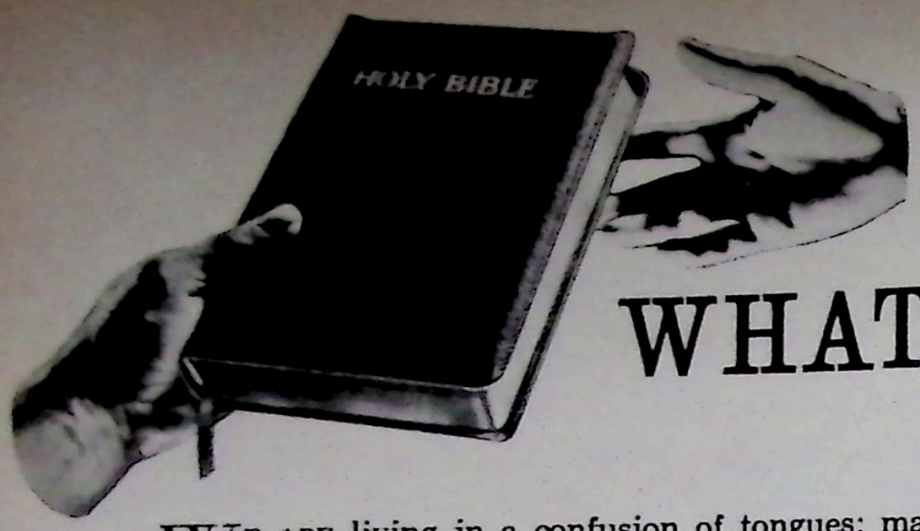
Do not lay up treasures on earth, where moth and rust consume and where thieves break in and steal.

Bear one another's burdens.

Do you not know that you are God's temple and that God's Spirit dwells in you?

How great a forest is set ablaze by a small fire!

Whatever you ask in prayer, you will receive, if you have faith.



WHAT THE BIBLE CAN DO FOR US

We are living in a confusion of tongues; many men are offering many contradictory solutions of the world's ills. We need to hear God speak. And the Bible gives us God's voice, in His own words, with His own divine and infallible solution for the world's ills as no other book ever possessed by men. The Bible gives us divinely revealed origins and endings, showing us, as no human wisdom could, whence came man, society, creation; what is God's goal for the human race; and what is the ultimate fate of the saved and the lost.

It shows us God. Men could never find God by their own searching for Him. The Bible brings us the comforting message that God, therefore, has not left man to a hopeless search, but Himself seeks out man for His blessing and salvation. The Bible shows us ourselves. It is the only dependable mirror in which we can see ourselves as God sees us. It tells us the truth about ourselves; it does not flatter, but it discloses our desperate need of that which only God can give; and then it declares God's abundant provision for all our needs.

The Bible teaches moral standards. Mental development without moral standards is dangerous. The Bible stimulates the conscience and defines principles of right and wrong. It has regulated conduct among men and law among nations. No other document throughout the ages has so created and constituted human justice, freedom and character. It informs as to the past. No one is thoroughly educated who is not familiar with God's dealings with humanity as recorded in the Bible. It strengthens the will. One of our contemporary essayists has well said, "To educate the mind without training the will is a menace to society." The Bible unconsciously trains and stimulates the will and thus forms character. It stimulates devotion. Man needs his times of quietness and reflection. The instinct to devotion is a natural trait of humanity. The onrush of the world and selfishness destroy this tendency. The Bible refills and refreshes the mind and arouses the soul. It stimulates brotherly love. Peace is not an outward condition; it is an inward state. When men and nations love one another and seek the good interests of others as well as their own, war and strife will cease.

The Bible can set our human life in its right relations to God and to His government and save us from the futility and waste of trying to live life as it cannot be rightly and richly lived. The Bible can acquaint us with the movement and meaning of human history, which shows what courses of action and what attitudes on the part of individuals and nations end in disaster and what bring security and true success. The Bible can introduce us to the springs of power in personality and of joy and strength in life.

In an age of defeatism and frustration the Bible can restore our confidence in the integrity of the universe and of the moral order by which it is governed. In an age of machines and machine-made civilization it can restore to us belief in spiritual causation and faith in the ultimate values—truth, beauty, goodness. In an age of restlessness and feverish haste it can restore to us peace and serenity of spirit. In an age of laxity and of lowered moral standards it can restore to us serious views of the meaning of life and conviction of moral accountability. In an age in which exaggerated nationalism threatens to become a new idolatry it can restore to us belief in human brotherhood. In an age in which belief in man has led to bankruptcy it can bring us back to what alone gives strength to human purpose, direction to human effort and hope for humanity's future: belief in God.

He has not discovered the Bible who has stopped with the text. There is something in it that was never written by man, a supernatural quality which gives, to those who experience it, the life everlasting. It is this which makes it the "Word of God." The Bible can point the pathway to the discovery of God. Our generation stands pitifully in need of a fresh experience of God. But it can never find it along the ways of humanism and egoistic self-satisfaction. The old paths are the surest and best. The road that leads through repentance, faith, acceptance and high endeavor, is still the road that leads into the knowledge of the Divine.

That the Bible consists of many documents written by many different persons, in many different centuries, in many different situations, we all know. And this knowledge, fascinating and important as it is, tells us precisely nothing as to the Bible's secret. However we explain it, the really decisive matter is this: the Bible is an intellectual and moral and spiritual organism. All its varied elements together express one message and it is this message which transforms individuals and creates civilization.

The tragedy of Biblical study lies in the fact that it is possible to say about the Bible so many things which are true, but irrelevant to the main contention. And the main contention is this: the Bible is the record of God's revelation of Himself to men; it is not the record of man's painful quest for God. No doubt, that revelation has been conditioned by no end of psychological features. No doubt, it has been characterized by no end of patient adjustments to man's slowly growing capacity. But, for all that, it is not the record of man's trying to find God. It is the record of God's word to men. Once this is realized we understand that we do not judge the Bible. The Bible judges us. We do not test its message. The message tests us. It is by its power of moral and spiritual judgment that the Bible has made its place all through these centuries. It is only by a perpetual reassertion of that power of moral and spiritual judgment that it can maintain its place in the centuries to come.

Every failure of men's interesting formulas for the integration of life drives men back to that central message of moral authority and suffering love which masters the intelligence, captures the conscience and dominates the will of responsive men. Once settle this central matter and a thousand delightful results follow. The many-sided life of man is interpreted by the many-sided literature of the Bible. The poetic spirit confronts supreme poetry. The artistic sensibility confronts exquisite artistry. Social passion confronts social vision. Nothing is foreign to this volume of flashing and exhaustless insights. But all this is a by-product of the central matter! God has spoken in human words! In a fresh perception of these things will be found a renaissance of the power of the Bible in the world.

The Book of Genesis is the place to look for four great fundamental ideas which ought to be, and must be, at the basis of all clear human thinking: back of all creation is a personal and purposive God; the crowning piece of His creation is man; this man is free—he can say no to his Creator; this creative God is friendly and stands by man in his use of his freedom and enables him to become a creator cooperating with God in building the society beautiful.

The Bible is the perennial corrective for the thinking of people. Especially is this true touching the various interpretations of history which are current today. The Bible insists that man is more than an economic animal. It insists that history is not the exhibition of ever-recurring cycles of the birth, growth, maturity and decay of nations. It insists that history is not the "inevitable flowering out of the infinite." It insists that the race is not certainly bound to develop involuntarily into the good, the true, the beautiful. The Bible teaches from Genesis to Revelation that God, in cooperation with changed men, is busy building, in and for the race, the Kingdom of God on earth. It insists that this Kingdom is meant to be racewide and that its coming is slowed up or accelerated by man himself, depending upon his willingness to accept from God as a gift the equipment which he must have to enable him to make his contribution.

The Bible enables men to see that man is capable of the most disas-

trous behavior. It discovers that this is due to man's unwillingness to live in accordance with the moral law. Unless man is willing to acknowledge himself a willing breaker of the moral law, there is no hope that he can himself become beautiful in character nor that he can build safe and constructive institutions. Once man confesses his sins, there comes from God to man a sense of forgiveness and an enabling power which revolutionizes man's character and sets him to work with power and enthusiasm in building personal character and wholesome institutions.

Bible reading will show us how God has spoken to men across the centuries by widely varied means and through some very strange and curious persons. This should help us to be alert to hear Him speak in our time—usually in the quiet voice. The Bible gives us the record of great lives—lives that have, without disguising their faults and shortcomings, won out in life's battle. We can see here why men fail as well as succeed—in the light of eternity. There is no source of encouragement and stimulus to heroic patience like reading the records of men and women in the Bible.

The student of the Bible who is concerned with the present-day problems will find in the Biblical history situations parallel with those of today. From the attitudes of men of the past and from the outcome of such situations he may derive wisdom to deal with like problems. Points of view found in the Bible and arguments for those views, statements of principles, ethical and spiritual truths never better formulated, have their value for today. The Bible reader cannot help taking a long view of history. He will not expect immediate vindications of the right. He will be patient with men and with evolution. Righteousness will take a more and more prominent place in his thought. He will find it more important than success.

The Bible is the sole source of historical material with which every educated person ought to be acquainted. It matters not what one's attitude toward Judaism and Christianity may be; these movements have figured so prominently in the history of the world that no one can justly claim to have a liberal education who does not know the main facts recorded in the Old and New Testaments. Not to know the Bible is to be ignorant of two great forces in the modern world.

The Bible contains literature of a high order—literature that has a universal appeal. The Book of Job is by common consent one of the world's great literary masterpieces. Proverbs, Ecclesiastes and the Psalms have also a unique literary value. Then, too, there are stories in the historical books, utterances of the Prophets, the parables of Jesus, and passages in the Epistles that are literary gems. Merely as an example of simple, pure, dignified English, it is worthy of careful study. Many of the masters of English have confessed their profound indebtedness to the English of the Bible.

The Bible teaches us the language of devotion as does no other book. We are all to some extent religious people. At least, we have our devotional moments and in the Bible we have the classic expression of these moments or moods. No one can express satisfactorily his religious needs and aspirations without drawing on the language of Scripture. The Bible is an unparalled source of moral inspiration. To illustrate this fact one need but recall the prophets, apostles and other heroes of Biblical history. The Bible proclaims to us the Word of God. Here we have a value that transcends all historical, literary and ethical values. In the Bible God speaks to us as He does nowhere else. He unveils His face to us, so that in the light of His countenance our own life is transfigured and duty and destiny come to have a meaning they never had before. There is today an ebb tide in the spiritual life of the world. The lack of its strong currents is widely recognized. Our deepest need is to discover anew and to appropriate our supreme resource, the power of the Spirit of God in the hearts of men.

The Bible can give us the wholesome pleasure of reading good literature. In simpler form than modern literature, but with all the qualities that make writing great in any age or language, the stories and poems and letters and sermons of the Bible make interesting reading. The fact that they come from a distant country and a bygone time gives them at times something of the character of the Arabian Nights; other parts are more like Homer's epics, while still others preserve the simple conversation and correspondence of everyday life.

The Bible can help us to understand human nature in ourselves and in others. Its frank, clear pictures of character and inner motives show human nature as it is. The very distance in time and space between us and the ancient Jews and early Christians only brings out the fundamental unity of man's thinking, feeling and behavior. In Jacob, David, Paul, Esther or Ruth we can see ourselves and our fellows, or what we should aspire to be, or what we must beware of becoming. The Bible can help us to understand many practices and ideals of our present social order by showing us their roots and how they came to be. Our civilization is largely based upon the Bible. Many of our customs and conceptions, to be sure, are very different from those of the ancient peoples; but others, which have been handed down to us without our knowing why, owe their existence, indirectly or directly, to the fact that the Bible has been the Sacred Book of our ancestors for many centuries.

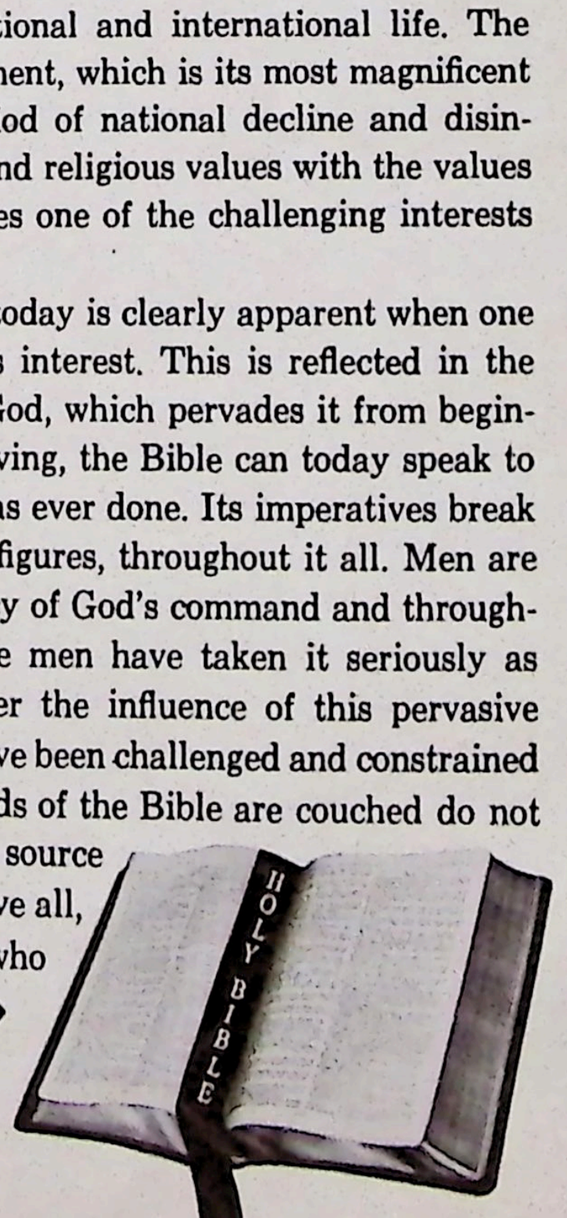
The Bible can correct and elevate our ideals and our faith by its strong and noble expression of the noblest faith and ideals ever given to man. When life becomes almost too much for us and our faith and hope grow weak or we are tempted to lower our ideals and be conformed to this world, the high, clear challenge of the Bible helps us to be transformed by the renewing of our minds.

The Bible illuminates and vitalizes one of the great cultural heritages of our modern world. As a literature of classic proportions, it reflects the genius and greatness of our Hebrew-Christian heritage as no other literature. It steers us into one of the great streams of which we are still inevitably a part. The Bible can give men fortitude and steadiness of vision and faith, in a time when traditional cultural categories are shifting and dissolving. To a rootless generation it speaks of the eternal and permanent. It is concerned throughout with the same dominant problems which face life wherever it is seriously lived in our own day. The unit of divine interest is almost everywhere a society, and this society gains its solidarity by its radical relationship to God. In Hebrew prophecy God is everywhere the source of authority for prophetic criticism of the injustice of the social order. Justice, good will and love are not merely desirable attitudes. They are the commands of God by which man's life is defined.

The Bible is unexcelled as a literature for the teaching of religion. It raises in extremely illuminating historical contexts many of the major questions of the thoughtful religious student. The dominant questions of religion emerge inevitably out of social and historical contexts. Religious values are won in the Bible as they are always won in life, through patience and conflict and suffering. The records of Moses and Elijah and Hosea and Isaiah and Jeremiah all reflect this dynamic character of religious discovery.

The Bible, more than any other literature, reflects the tremendous vitality of religion by always relating itself to the sphere of actual history. The Old Testament pre-eminently is a literature born out of the exigencies and crises of national and international life. The prophetic interest in the Old Testament, which is its most magnificent feature, develops throughout a period of national decline and disintegration. The interplay of ethical and religious values with the values of culture and civilization constitutes one of the challenging interests for our time.

The greatness of the Bible for us today is clearly apparent when one considers the purity of its religious interest. This is reflected in the tremendous sense of the reality of God, which pervades it from beginning to end. In personal religious living, the Bible can today speak to us as clearly and inspiringly as it has ever done. Its imperatives break in upon the lives of all of its great figures, throughout it all. Men are everywhere placed under the urgency of God's command and throughout the history of the Bible, where men have taken it seriously as Scripture, they have so come under the influence of this pervasive characteristic that their own lives have been challenged and constrained by it. The forms in which the records of the Bible are couched do not prevent it from continuing to be a source of power in the lives of all men–above all, to those of us in the modern world who are heirs of its great heritage. ◆



Great Writers and the Bible

by Frank Allen Patterson, Ph.D.
Professor of English, Columbia University

THE English Bible has constantly exerted a great influence upon English prose writers. For the present purpose it will be sufficient to consider this dependence in three of its manifestations. The Bible permeates our literature in a structural way by its vocabulary and style; in a literary way, by its suggestion of themes, allusions and quotation; and in a fundamental way, by its relation to the conduct and ideals of the people.

Perhaps its most inescapable influence is that of vocabulary and style. The Bible was in process of translation into English in the 16th century, when the language was simple and vigorous. The makers of the *Authorized Version* of 1611 used the best of these earlier translations, including that of 1535, employing almost entirely native English words. Moreover, they combined these words into idioms and expressions in a manner to produce a style direct and clear, yet rhythmic and dignified. All succeeding versions, while gaining greater accuracy, have kept these original fine qualities.

As the English language took on its permanent form in the 17th and 18th centuries, the Bible was a household book, and helped establish the vigorous character of the workaday speech. Although the translators had labored chiefly to make the Bible intelligible to the ordinary folk, they accomplished vastly more; for they produced not only a popular version, but at the same time a textbook of lucid, beautiful diction, which has always been the touchstone of English style. Consequently, all English writers use the vocabulary of the Bible, whether or not they accept its deeper values. Gibbon, indifferent to the religion of the Bible, unconsciously derived the rhythmic flow of his sentences from that source, as surely did Bunyan, for whom the Bible was a primer of English as well as a torch of salvation. Call the long roll of English prose writers, and all must answer to the same source for much that is best in their language and style.

When Francis Bacon turned from producing Latin treatises to writing English essays, he struck at once into the short, crisp, coherent sentences of Bible language, though ornamenting them according to his own ingenuity. Milton, while using classical words and rolling sentences suited to his lofty themes in both poetry and prose, kept the scriptural rhythm, and under deep personal feeling in the sonnet on his blindness, fell back upon the simplicity of the Bible. Sir Thomas Browne, Jeremy Taylor, Izaak Walton, Dryden, Swift, Addison, Johnson, Goldsmith, Defoe, Thackeray, Dickens, Eliot, Ruskin, Arnold, Meredith, Hardy, Galsworthy, Arnold Bennett, and others of the long line employed this vocabulary and style, each with variations within the frame of his own genius.

Many found themes and subject matter in the Bible. Although the work of the poets lies outside the province of this brief article, it is worthwhile to recall that Milton's three chief poems dealt with Paradise, lost and regained, and with Samson, blind and enslaved. In his prose, whether Latin, as in the *Christian Doctrine,* or English, as in the divorce tracts and *The Tenure of Kings,* he relied upon the Bible for authority as absolutely as lawyers depend upon Blackstone. *Pilgrim's Progress* and *Grace Abounding* were based upon the plan of salvation as Bunyan interpreted it from his study of the New Testament. Jeremy Taylor in *Holy Living* and *Holy Dying,* Sir Thomas Browne in *Religio Medici,* Dryden in *The Hind and the Panther,* Dickens in his *Story of the Bible,* J. Middleton Murry in *God* — all used Bible material or parallels, as did Dryden in his *Absalom and Achitophel.* Even Isaac Newton wrote discussions of Scripture.

Moreover, these writers employed Bible allusions and quotations to gain dignity and authority. Only a few of the vast range of examples can be given. Shakespeare is considered to be but vaguely interested in the Bible. A book by Richmond Noble, however, reveals him frequently and studiously alluding to the Bible, especially in *The Merchant of Venice,* to intensify emotional effects. Lamb often quoted Scripture, such as "He is the true taxer that calleth all the world up to be taxed." De Quincey compared Joan of Arc to David. Even Eliot and Hardy used many Bible allusions.

But, in addition to its stylistic and literary ascendency, the Bible exerts an influence much more significant. This fundamental influence results from the inevitable interrelation of literature and life. Literature is not merely writing, but a reflection of the thought and customs of its time. In a sense, it is all history, often conveying information which historical treatises are unable to give. A story laid in a remote time or place emphasizes this fact. Scott's *Talisman* makes us appreciate the times and conditions of the Crusades and the temper and force of Mohammedanism. Melville's *Typee* is a revelation of pagan customs on the Isle of Bali. In the same way, literature depicting English life through the centuries reflects the religion of each period and the changing attitude toward the Bible, whose influence, though constant, has had varying effects.

The English Bible, put into the hands of the people, led in the 16th century to the Puritan revolution, which is responsible for much that is best in English as well as American life. The prose of that century and the next is tinged with deep religious emotion, and often with terror, because of the strife in the church and state brought about by the stress upon sin and hell on the one hand, and salvation and heaven on the other. Burton, Hooker, Milton and Bunyan, all show this deep feeling.

As a reaction, in the 18th century Englishmen feared religious enthusiasm and sought rather to set up common sense ideals of conduct. Butler attacked the Puritan interpretation of the Bible as sanctimonious and intolerant. Swift, Addison and Steele endeavored to better society in a practical rather than a religious way. Addison urged Sabbath observance, not as a Puritan necessity for salvation, but as a means to right thoughts and decent manners. Johnson, in all he wrote, aimed to promote a reasonable piety. He used the Bible for this end. Gibbon so reacted against religious excess as to give a cold, critical discussion of early Christianity in his famous history. Defoe made all his wicked characters repent. Even *Robinson Crusoe* is full of moral reflections.

As the 19th century advanced, the rapid development of machinery and commerce brought about an absorption in material things for some and unemployment for others. People became materialistic and superficial. Nearly every writer of this period raised his voice in protest and warning, or strove to promote social justice. Carlyle, like a Hebrew prophet, cried out against worshipping the steam engine while forgetting the God of the Bible. Ruskin preached the same doctrine and spent time and money to help the oppressed. Arnold, breaking with dogma, still admired the Bible and pleaded for a more liberal attitude toward it.

The novelists were likewise preachers. Maria Edgeworth and Jane Austen presented life as they saw it: self-centered and concerned with social duties rather than with human needs. Dickens attacked definite social evils. Thackeray displayed the sorrows resulting from sin, weakness and stupidity. George Eliot, while professedly an agnostic, animated her noblest characters with Christian faith. Meredith showed up evildoers as ridiculous.

The 19th century has now blended with the 20th. The peoples of the earth are still struggling with the hideous aftermath of a world war and with unemployment. Two great governments have rejected the Bible. But, in the English-speaking countries, the sacred Book is still shaping both civilization and literature. If history repeats itself, the ideals of the Bible will prevail; for, as Drinkwater says, "The surface of our common culture is littered with transient enthusiasms, vulgar emotions and moral wreckage, but below, strong currents move steadily; and, in a large measure, these currents flow from the Bible, which now for four centuries has been the ultimate source of Anglo-Saxon culture." ♦

Great Poets and the Bible

by James Moffatt, D.D., LL.D.
Translator of the Holy Bible . . . A New Translation

THE English Bible was at the springs of English poetry. By the end of the 7th century the Northumbrian Caedmon was versifying Scriptural tales in Anglo-Saxon for the people, and, in his wake, longer epical paraphrases of the Old and New Testaments appear, which anticipate the method of Cowley and Milton nearly a thousand years later. Langland's racy, grave satire in the *Vision of Piers Plowman* proves that the English of the 14th century were not unfamiliar with the outline and even details of Scripture. Yet, when the 17th century opened, the Bible had small place in literature. Verse had other sources of interest, romantic and classical. Michael Drayton's poem, *Moyses in a Map of his Miracles,* and George Peele's drama of David and Bethsabe, are exceptions that prove the rule. Of Chaucer we may say, as he himself said of his physician, that "his study was but little on the Bible." Spenser's allusions are rare, and his echoes are secondary.

What gave a new turn to poetry as well as prose was the culmination of work on the English Bible which was marked by the *King James Version* of 1611. "So far as the nation at large was concerned," J. R. Green observes, "hardly any poetry, except the little-known verse of Chaucer, existed in the English tongue when the Bible was ordered to be set up in churches." Now a new interest and impulse was stirred which soon affected verse as well as prose for centuries to come. This English classic entered into the life of the people; the literature it inspired and the literature it colored reveal its hold upon the imagination and conscience of the nation.

By the time that the *Authorized Version* was issued, Shakespeare indeed had done practically all his work; but the numerous allusions to sayings and stories of the Bible which stud his verse prove that he was addressing an audience familiar with the subject. Like Marlowe, he never chose a Biblical subject, but his mind is steeped in Biblical terms; as a true dramatist, he avails himself of what his audience knew by heart.

Once the Elizabethan drama passed, the Bible began to rouse romantic interest of an independent kind in verse. It is ironical to bracket together Cowley's dull *Davideis, a Sacred Poem of the Troubles of David,* and Milton's two epics, yet both are a proof of the hold taken by the Bible in the 17th century, when it was still fresh and paramount. From the first, as the Nativity ode shows, Milton's genius could absorb the Bible material, as Cowley never did; his imagination enabled him to transmute what he acquired, without becoming stiff or artificial. What he took over from Scripture became part of himself. The position of the ninth sonnet, with its Biblical coloring, between two sonnets drenched with classical allusions, indicates that Scripture was but one of his sources. Yet his great poetry forms the high-water mark of the Bible's influence in the verse of the century.

Other poets of the period reflect Bible rhythms and diction here and there; but the influence of the Bible on verse is comparatively minor. We do not expect it in lyrics, nor in descriptive verse; and the reaction against Puritanism did not help. Thus Pope's poetry is but casually and slightly touched with Scripture; while Dryden's use of the Bible is chiefly confined to political satire like *Absalom and Achitophel.* As for Cowper, when he cites Scripture, it is mainly as he moralizes. Allusions, more or less elaborate, to the text crop up throughout his didactic poems, but they are commonly plaintive or descriptive; though in evangelical protest he wrote the sixty-eight *Olney Hymns,* based on Bible texts, some of which are genuinely poetical and spontaneous. As for his younger contemporary, Burns, the Bible which he knew and loved does not enter into his characteristic verse, apart from the well-known tribute in *The Cotter's Saturday Night.* Similarly with Sir Walter Scott. It is in his prose that the use of the Bible is rich. His single choice of a Scriptural theme is Rebecca's hymn in *Ivanhoe.*

The same holds true of poets like Campbell and Coleridge, as the 19th century opens. The Bible is in the background. Shelley has hardly a direct allusion to it in his poems; and a passage referring to the Bible is rare indeed in Keats. It is more surprising to find how subordinate is the place of the Bible in Wordsworth. He pays a conventional tribute in the twenty-ninth of the *Ecclesiastical Sonnets,* but the Bible for him is "Holy Writ," a book to be reverenced rather than a source of inspiration for his meditative religious philosophy.

On the other hand, Byron's imagination was stirred by the dramatic suggestions of the Bible. He was specially moved to write on the earlier chapters of Genesis, in *Cain,* and *Heaven and Earth;* eleven of his best *Hebrew Melodies* are directly Biblical, and a Bible echo with him is not only crisp, but generally healthy and vigorous. On the whole, it is the Old Testament which appeals to him. Mrs. Browning showed a major interest in both parts of the Bible, not simply in her drama of the crucifixion, *The Seraphim,* and in *The Drama of Exile,* but in repeated allusions throughout her poems. Robert Browning himself scatters Biblical incidents and allusions freely throughout his verse.

The increasing vogue of the Bible is marked by Clough's poetry, written out of the stress of the higher criticism which is reflected in Browning's *Christmas Eve* and *Easter Day.* His latest, *Decalogue, Dipsychus* and *Poems on Religious and Biblical Subjects,* mainly Old Testament, have a breath of fresh air; besides that, we have his *Bethsaida* and the lines entitled "Blessed are they that have not seen." Christina Rossetti was unvexed by doubts, and her book of religious *Verses* especially has a rapturous, adoring breath unknown to English poetry since Crashaw. The music of her verse, touched by the Bible, is often muted in the style of Ecclesiastes as in *A Testimony* and *Vanity of Vanities;* but poems like the Christmas carols, *The Lowest Room,* and *It is Finished,* thrill with devout passion.

Her brother, D. G. Rossetti, shows a use of Scripture which is slighter, more artistic, and yet not unimpressive, as in his *Burden of Nineveh,* some of his sonnets, and shorter poems. Swinburne's attitude is much the same. Like Rossetti, he uses with superb skill the diction of the Bible, even when he is actually singing against faith or handling other themes. Matthew Arnold's poetry also alludes to Scripture artistically, but this does not characterize his verse.

It is otherwise with Tennyson and Kipling, though in different senses. Tennyson's interest in Scripture is commanding, both as regards diction and references. From first to last, from the sonnet on Bonaparte to the *Progress of Spring,* he has allusions, often happy and artistic, to the Bible. He wrote on no Biblical theme, for *Rizpah* handles a modern subject; but across his verse we find intimate traces of an acquaintance with the Bible as detailed as with Nature. John Masefield's familiarity with the Bible emerges in *The Everlasting Mercy, The Widow in Bye Street,* as well as in minor verse.

But it is to Kipling, in the great tradition of English poetry that we must turn for the climax. His resonant verse has a use of the Bible which is distinctive and vigorous. Here it is not devotional in the narrow sense of the term. Where Scripture moves Christina Rossetti to be wistful, and Tennyson to weave cadences, it stirs Kipling to treat the sacred text as an open air book, with an extraordinary emphasis upon vital issues. His style in verse betrays an amazing intimacy with the text as well as with the spirit of the Bible.

Some poets who show the least trace of the English Bible as a factor in their writings, like Shelley and Keats, are known to have read it carefully. We may affirm that it is hardly possible to appreciate the treasures of English poetry without some knowledge of this great classic. Even as a literary achievement, it has passed into much of our best verse, directly or indirectly. To be ignorant of it is to miss the resources of our English tongue. Indeed, no one can presume to be educated who lacks acquaintance with the prose and verse of our English Bible, since its very prose has entered into the fiber of English verse on almost every level. ◆

The Bible in Music and Art

by Albert Edward Bailey, A.M.
Former Professor of Religious Art, Boston University

The influence of the Bible upon music has been no less marked than upon painting and sculpture. The Scriptures have furnished the themes for a wealth of songs, hymns, oratorios, cantatas and anthems. Turning to the masters at will, we are conscious that they have derived their noblest themes from the Bible, and their greatest work has been inspired by faith, hope and love. Indeed, one wonders if the influence of the Bible has been as great in any of the arts as in music.

By 1550 the Bible had become a best seller. Not only were Tyndale, Coverdale, Matthew and Taverner translations on the market, but the *Great Bible* had appeared in several editions. Before the end of Elizabeth's reign the Bible was the most read book in England, and during the 17th century it became the chief religious food of millions.

When the separation from Rome came, there was the desperate necessity of creating for the new English church a liturgy in English. The first English prayer book shows what happened: the Scriptures were to be read henceforth in English in every service; musical numbers by the congregation or choir were introduced where formerly monks or priests had performed; and provision was made for building a hymnody with its accompanying music. An order of Queen Elizabeth in 1559 permitting the inclusion of a hymn in morning or evening worship became implemented first in the music created for the Metrical Psalters, which constituted the sole hymnody of the Anglican Church for a hundred and fifty years. It began with the Psalter of 1549, became a full-fledged four-part psalm tune with Christopher Tye, and so broadened into that deep river of hymn tunes that has enriched the world for four hundred years. It is therefore within the truth to say that the unique devotion of the English race to sacred music, and its proficiency in choral singing, is the direct result of the enfranchisement of the English Bible in early Reformation days.

This stream of music, beginning with psalm tunes, soon broadened into anthem, the words of which are almost invariably Scripture; musical services, which include the intoning or chanting of Scripture; and finally, oratorios, or Scripture in the form of music-drama. The anthem is essentially English in form and development. It was given its place by the following rubric in Edward VI's prayer book of 1552: "In quires and places where they sing, here followeth the anthem." By the latter half of the 16th century, the output of anthem music set to Scriptural words was immense. The stream continued through the 17th and 18th centuries, and in the 19th became a deluge, giving the Bible wings into the hearts of English-speaking people all over the world. One cannot attend a church service without an overpowering sense of the rich, soul-lifting quality of this music—all inspired by the Bible.

Second only to this liturgic music is the oratorio. This form of expression became truly English when Handel popularized it in the 17th century. George Friedrich Handel was born in Halle, Germany, and spent the last half of his life in England, becoming a British citizen. *The Messiah* is undoubtedly Handel's greatest work and is one of the best and certainly the most popular oratorio of all time. The words are taken bodily from Isaiah, the Gospels, and Revelation, and the music is inspirational. Handel regarded this oratorio more as an expression of his own religious experience than as a mere composition. He is quoted as having said that "during the composition of the 'Hallelujah Chorus' I did think I did see all Heaven before me, and the great God himself."

Handel himself conducted *The Messiah* thirty-four times. This was the beginning of the widespread and enduring era of choral culture in England which was centered about Handel's works. At a presentation of *The Messiah,* King George II was so affected by the "Hallelujah Chorus" that he rose to his feet. That mark of honor has been the reward of the "Hallelujah Chorus" to this day.

Mendelssohn carried on the tradition in the 19th century with his *Elijah* and *St. Paul.* Before him and after him the musicians of England poured forth tons of oratorios to meet the insatiable demand of the public. Sir Julius Benedict produced *St. Cecilia* and *St. Peter*—both oratorios. Sir William Bennett composed the oratorio *The Woman of Samaria.* Sir Arthur Sullivan, in addition to his light operas, wrote two creditable oratorios, *The Prodigal Son* and *The Light of the World.* Sir Edward Elgar, called the greatest writer of oratorios since Bach and Handel, earned fame with his *Apostles* and *The Kingdom.*

Likewise, outstanding sacred music has been produced by American composers. James C. D. Parker wrote the *Redemption Hymn* for the Handel and Haydn festival of 1877. This hymn is favored in American choral societies. *Hora Novissima,* an oratorio by Horatio Parker, has long been popular with church choral groups. Frederick S. Converse in 1907 produced *Job,* a powerful and dramatic oratorio; H. Augustine Smith has produced religious cantatas and pageants which are widely used.

When Anton Dvorak came to America to establish a national school similar to the great national conservatories of Europe, where a special study is made of native or folk music, this great composer came to the conclusion that the only national music in America was that of American Negroes. He composed the *New World Symphony,* which is based on Negro idioms, to show the possibilities of the Negro folk music.

The influence of the Bible on the Negro spirituals is profound. The spirituals were in reality the spontaneous outbursts of religious feeling, and were the slaves' own interpretation of the Scriptures which were preached at the services of prayer and the camp meetings. The spirituals used in the religious services often were the outgrowth of the sermon or Scripture reading of the previous meeting and were in most instances a retelling of the Scripture stories in terms of the Negroes' own understanding, and set to tunes of their own making. These songs did not really come into being as music, but more specifically as expressions of deeds done or aspired to as a phase of divine worship. They show a surprising poetic sense and wonderful imaginative powers. In recent years the great success these songs have obtained in numerous folk song festivals by Negro singers is undoubtedly due to the fact that they are studied and sung with due regard for just this fact; to sing them in any other spirit is a fatal mistake, and the mere words and music lose much in telling effects when otherwise presented.

The Bible has had its influence in our national hymns. "America" by Samuel Frances Smith has the expression "Land where my fathers died," which certainly bears the influence of Biblical style, and the same can be said of the expressions "Our Father's God" and "Protect us by Thy might." Perhaps more important than style is the likeness to the Biblical conception in the Psalms that nature shares in the joy of freedom along with human beings. "The Star-Spangled Banner" by Francis Scott Key is filled with Biblical words and phrases such as "In God is our trust," "the gloom of the grave," "the terror of flight," "war's desolation," "pollution," and "the battle's confusion." "Columbia, the Gem of the Ocean" makes use of Biblical terms such as "spices," "incense," and the phrase "perfumes as of Eden." The Biblical expressions "stronger than lions," "swifter than eagles" occur in Albert Pike's "Dixie." "The Battle Hymn of the Republic" by Julia Ward Howe, in addition to being intensely religious in tone, is profuse with Biblical atmosphere such as "Mine eyes have seen the glory of the coming of the Lord," "the fateful lightning of his terrible, swift sword," He will "crush the serpent with his heel."

The place of the Bible is readily apparent in the present-day music of the church and in the extent to which chants, litanies, metrical psalms and hymns draw upon the rhythms and the imagery, and above all upon the message of the Bible. The hymn book is perhaps the one place in which the most widespread religious experience of many centuries and of many minds is concentrated within the covers of one book. With varied emphasis and with many different accents it not only

expresses the religious convictions of those who wrote the hymns, but by its use becomes the expression of the religious longings of the multitudes. The hymn book could not have been what it has been and is to multitudes if it had not been for the Bible.

As early as the days of the Roman catacombs, painting was becoming the willing handmaid of religion; the incidents of the Bible have proved to be a vast storehouse of inspiration for the artist. Italian art prior to the Renaissance was predominantly religious, and the art of the Western world from that day until this owes a profound debt of gratitude to religion for some of its greatest themes.

Art suffered for a time in both England and America under the stiffness and rigidity of the Puritans. They were not interested in art, because it diverted the mind, as they thought, from the one true purpose in life which they considered supreme: the attempt to please God. Mr. Lewis Mumford states the situation: "By forbidding a respectable union between the artist and the useful arts they finally turned the artist into the streets to pander to the first gentleman who would give him a kind word or a coin." It is to be expected, therefore, that early colonial art would be almost exclusively utilitarian. By the beginning of the 18th century there was sufficient prosperity in America to enable some families to build fine houses and to purchase paintings and engravings to decorate the walls. The demand for art which had been created called forth the genius of painters and caused European artists to settle in America. One of the most celebrated of the 18th century immigrant painters was Gustavus Hesselius, who painted the "Last Supper." This is the earliest American religious picture, and it shows the Italian influence.

Of course the contribution of the continental painters to the Bible in art has been marvelous. But if by some strange and terrible catastrophe every one of their paintings should be blotted out, the stories of the Bible would still remain skillfully and beautifully portrayed by American and British artists.

Hogarth, the first great English painter, knew his Bible and from it drew for illustration "The Good Samaritan," "Moses Brought to Pharaoh's Daughter," "The Pool of Bethesda" and "Paul before Felix." Blake was the first to surrender himself fully to the spell of Scripture. Whatever he drew or painted may be said to have been begotten by the *King James Version;* but he has given us a good deal of definite Bible illustration. In 1795 he produced a series of large color prints unmatched for imaginative content and magnificent coloring—"Nebuchadnezzar," "The Elohim Creating Adam" and "Elijah in the Fiery Chariot." And then in 1821 appeared his twenty-one copper engravings of the Book of Job. Graphic art has produced nothing more majestic, solemn and freighted with philosophic and religious mysticism than these masterly designs.

Not till the hardheaded 18th century was done, not till the "Nazarenes" in Germany had proclaimed that religion was the only true inspirer of art, and not till the Oxford Movement in the 1830's had had its perfect work, did the Bible come to its own in British art. And then it entered the artist's consciousness less as a source book for themes than as a glow of spiritual light, an illuminator of life, an inspiration to creativity.

The Pre-Raphaelites first felt its impact. It is implicit in their creed to pursue whatever is sincere and genuine and worthy. There was Ford Madox Brown, spiritual father of the order though not a member, with his "Coat of Many Colors," "Elijah Restoring the Widow's Son" and "Christ Washing the Disciples' Feet." There was Dante Gabriel Rossetti, who came from a home of piety and who in his earlier days painted the tender "Ecce Ancilla Domini," the almost medieval "Girlhood of the Virgin," the "Seed of David," "The Passover"; and drew that emotional conversion scene, "Mary Magdalene at the Door of Simon." There was Millais, whose first picture as a Pre-Raphaelite drew down upon himself the anathemas of a conservative religious public—"Christ in the House of His Parents." We are also indebted again to Millais for the picture "The Evil One Sowing Tares," the "Widow's Mite," "Esther," "Jephthah" and "Victory, O Lord." And there was Holman Hunt, most consistently religious of them all, who made four extended visits to the Holy Land in order to absorb the facts and the atmosphere of the Biblical backgrounds, and whose painstaking work was almost entirely Biblical.

Following the Pre-Raphaelites came two painters whose work placed them near the top of the Victorians: Burne-Jones and George Frederick Watts, both saturated in the Bible. This immersion in the spirit and imagery of the Bible inspired Burne-Jones to his greatest heights of accomplishment, not only in painting but in stained glass, mosaic and tapestry. No one who has seen them will ever forget his "Creation" windows at Waltham Abbey, his "Nativity" and "Crucufixion" windows at St. Philips, Birmingham, or any of his windows up and down England; the medieval and mystic splendor of his "Star of Bethlehem" tapestry in Exeter College chapel, Oxford; the glories of the mosaics in the American Church at Rome. These all are Biblical in inspiration and subject. So, too, are his paintings "The Annunciation," "The Last Judgment," "The Fall of Lucifer," "The Morning of the Resurrection," "The Earthly Paradise," "The Guardian Angel" and "Faith and Hope."

Watts, more intense and throbbing, felt his art to be a teaching instrument by which to make an impact for good on his materialistic contemporaries. Sometimes he chose Bible themes, as in the "Eve" trilogy, "Jonah," "Cain," "For He Had Great Possessions," "Jacob and Esau," "After the Deluge," "The Good Samaritan," "Rich Young Ruler" and "Return of the Dove to the Ark," but sometimes he sought for an original expression of the great spiritual and central realities that had taken possession of him while he pondered the meaning of life and destiny, as if a man who might have written a Bible turned instead to another medium.

John La Farge was one of the first American painters to produce worthwhile paintings on religious subjects. The fine figures which he did for Trinity Church, Boston, and his painting for the Church of the Ascension, New York, set a standard for mural art which has not been surpassed in this country. His remarkably fine picture, "The Resurrection," in St. Thomas' Church, New York, was unfortunately destroyed by fire. La Farge manifested the truly devotional spirit in these beautiful pictures to a remarkable degree.

Mystery, a strong element in romantic art, found admirable expression in Albert P. Ryder. He painted a picture with the title of "Jonah" which he described as "a lovely turmoil of boiling water." Lord Leighton illustrated a Bible for Dalziel, and these pictures have become, in most cases, his most famous works, especially "Samson," "Elijah in the Wilderness," "Cain and Abel," "The Star of Bethlehem" and the "Wise and Foolish Virgins."

One of the best known examples of mural paintings in America is given by the pictures of John S. Sargent in the Boston Public Library. These paintings are remarkable for their harmony and variety of color and their boldness and power of design. They describe Moses and the Ten Commandments; the Children of Israel oppressed by Pagan neighbors, yet depending on God; the Hebrew prophets with the full expectation of the messiah; the chosen people protected by Jehovah through the observance of their law; the Messianic Era; and the doctrines of the trinity, redemption and incarnation, the judgment, heaven and hell, the synagogue and the church.

There are an additional host of storytellers in pigment in the late Victorian days who drew upon the Bible—Arthur Hughes, Briton Riviere, Albert Moore, Sir Edward Poynter, Harold Speed, and Arthur Hacker, to mention only those better known. And in our own century the line continues with Charles J. Connick, stained glass; George Gray Barnard, sculpture; Arthur Brangwyn, fresco; the stormy petrel Jacob Epstein, who works in stone; and the two popular draftsmen, Harold Copping and William Hole, who, following the example of the Frenchman Tissot, have brought home from Palestine scores of illustrations of both the Old and New Testaments.

This is not the end of the Bible's influence in the creative realm. When the old slogan of "Art for art's sake," based on moribund materialistic philosophy, gives place to the newer and the older ideal of "Art for life's sake," based on a more spiritual and more Biblical interpretation of the universe, we shall undoubtedly find that, in both the realms of music and art, new light shall break forth out of God's Word. ◆

HOW TO READ THE BIBLE

by John Sutherland Bonnell

IN ALL the literature of the world there is no book that has contributed so richly to the upbuilding of character and to the serenity and peace of the human spirit as the Bible. It leads us to God, and teaches us His will. Yet, few people know how to read this Book. This is true even of many professing Christians and church members. It has little real value for them. Usually they will not admit this. They feel that to do so would be a kind of sacrilege. If they were altogether frank, they would have to concede that they get very little help from the Bible, and that they do not read it regularly. Here is a method for the daily reading of the Bible which has proved itself of definite value to many people.

FIRST

Commence with a book of the Bible, and continue to read in small installments in that book until you have completed it. Then select another book, and read it through to the finish. In this way you will not miss any of the searching messages of God's Word. For this purpose the Psalms and the New Testament will be found to be most helpful.

SECOND

Keep on reading until you come to a verse that you can feel is God's "marching orders" for you for the day. Don't be afraid to mark your Bible. Underline that verse, and let it search every area of your life. God's Spirit will bring its truth to bear upon your heart and mind. Carry that verse with you through the day. It will be as a staff on your journey. In many a trying hour it will steady and inspire you.

THIRD

Mark the place where you have finished reading, and commence with the next verse the following day. It may be advisable for you to tarry on the one verse for several days or even a week until the full implication of its teaching has been brought to bear upon your life. You will find that, in many cases, you may have read ten verses or fifteen before coming to the one that you feel is God's message for the day. On the other hand, you may have read only four or five verses, or, in more exceptional cases, only one.

FOURTH

Always preface your reading by a brief prayer that God's Holy Spirit will bring the truth of His Word to bear upon your heart. As you open the Bible to read from the place where you have left off the previous day, ask yourself this question: "What is God's message for me today?" Exclude from your mind every thought of the application of this message to other persons whom you know in your own home or among your business associates and friends. This is God's message for you. The power of concentration and the ability to apply God's message to your own life, and yours alone, will come slowly. It will increase with your growth in spiritual discipline.

If you preserve your daily reading, you will be given messages that will meet the deepest needs of your life—that will send you forth to face the experiences of the day with head erect and a brave heart. Sometimes you will be startled by what God will say to you in the morning. Out of the written Word He will speak directly to you, and will bring to your mind hidden faults and failings to which you have long been blind.

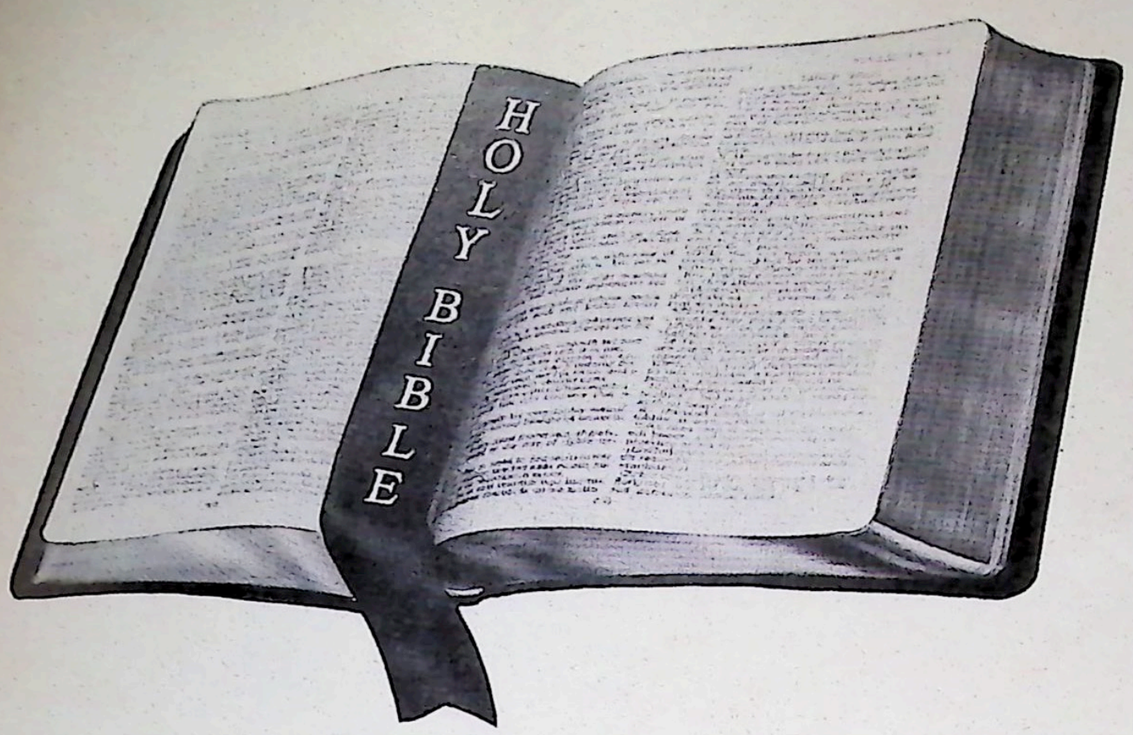
FIFTH

When you have allowed God's message of the morning to search your heart, a prayer of thanksgiving for an accession of spiritual strength or a prayer of confession and penitence for your mistakes and failures will well up within you. Make every day a day of new beginnings and of fresh consecration to the service of God. Having sought and found God's forgiveness for the wrongs of the past, turn your back resolutely on these failures, and face the new life which, by the grace of God, is opening up before you.

SIXTH

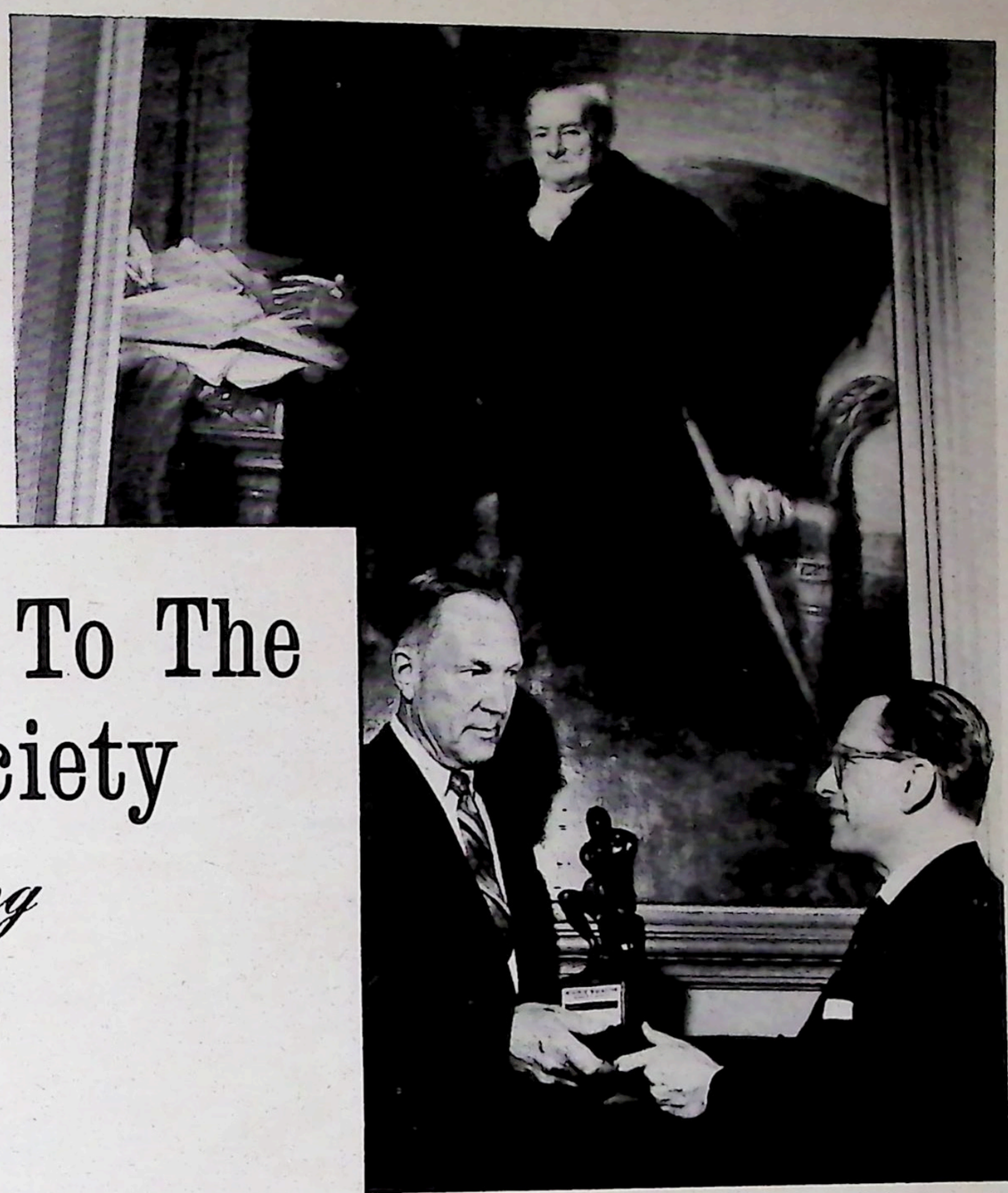
Be sure to keep inviolate this period for the daily reading of the Bible. Before long it will begin to bear fruit. Many of the texts with which you begin the day will remain fixed in your memory, and they will be a source of strength and guidance to you just when you need them most.

A business man said recently, "Sometimes after waking in the morning I am almost appalled by the thought of all the duties and appointments that await me in the next eight or ten hours. Then I repeat to myself these texts of the Bible: 'In quietness and confidence shall be my strength.' 'Thou wilt keep me in perfect peace, for my mind is stayed on Thee.' It is astonishing," he said, "how quickly the load is lifted when once I become aware of God's presence and God's help. The strain and the tension go out of the day, and there wells up within me a feeling of serenity and peace." ◆



Wisdom Pays Tribute To The American Bible Society

As it nears its inspiring 150th Anniversary, and honors it in recognition of its outstanding service in translating, printing, distributing and encouraging the use of the Bible in 100 countries and territories on 5 continents, and for the great accomplishments and distinguished achievements of its devoted men and women who have dedicated their lives to faithful service for the spiritual benefit of all mankind.



Everett Smith (left), 20th President of the American Bible Society, accepts the distinguished Wisdom Award of Honor for The Society from Leon Gutterman, Editor and Publisher of Wisdom Magazine. In the background is a painting of Elias Boudinot, 1st President of the Bible Society.

ENGLISH

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

MATTHEW 5: 7, 8

NAVAJO

'Aa 'a'ááh danízinii bik'idahojidlí, háálá 'éí baa 'a'ááhdahwiidínóodzjįł.

Bijéí ba'át'e' 'ádaadinii bik'idahojidlí, háálá Diyin God dayoo'įį doo.

MATTHEW 5: 7, 8

SPANISH

Bienaventurados los misericordiosos: porque ellos alcanzarán misericordia.

Bienaventurados los de limpio corazón: porque ellos verán á Dios.

MATTHEW 5: 7, 8

JAPANESE

あわれみ深い人たちは、さいわいである、彼らはあわれみを受けるであろう。

心の清い人たちは、さいわいである、彼らは神を見るであろう。

MATTHEW 5: 7, 8

HINDI

धन्य हैं वे, जो दयावन्त हैं, क्योंकि उन पर दया की जाएगी।

धन्य हैं वे, जिन के मन शुद्ध हैं क्योंकि वे परमेश्वर को देखेंगे।

MATTHEW 5: 7, 8

BULU

Ebotan a bôt be awô'ô bôte befe éngôngo: amu be aye fe wô'ô be éngôngo.

Ebotan a bôt be ne mfubane minlem: amu be aye yene Zambe.

MATTHEW 5: 7, 8

CHEROKEE

ᎾᏏᏳ ᎢᏳᎾᎵᏍᏓᏁᏗ ᎤᎾᏓᏅᏖᏳ ᎬᏗ, ᎤᏲᏒᎯᏳᎲᏍ.

ᎾᏏᏳ ᎢᏳᎾᎵᏍᏓᏁᏗ ᏧᏓᎴᏫᏎᎤ ᏧᏒᎾᎾ, ᎤᏁᏔᎴᏫᏍᏗ ᎤᏂᎪᎲᎤᏗ;

MATTHEW 5: 7, 8

WELSH

Gwŷn eu byd y rhai trugarogion: canys hwy a gânt drugaredd.

Gwŷn eu byd y rhai pur o

GOD'S WORD IS

BIBLE TRANSLATIONS AND TRANSLATORS

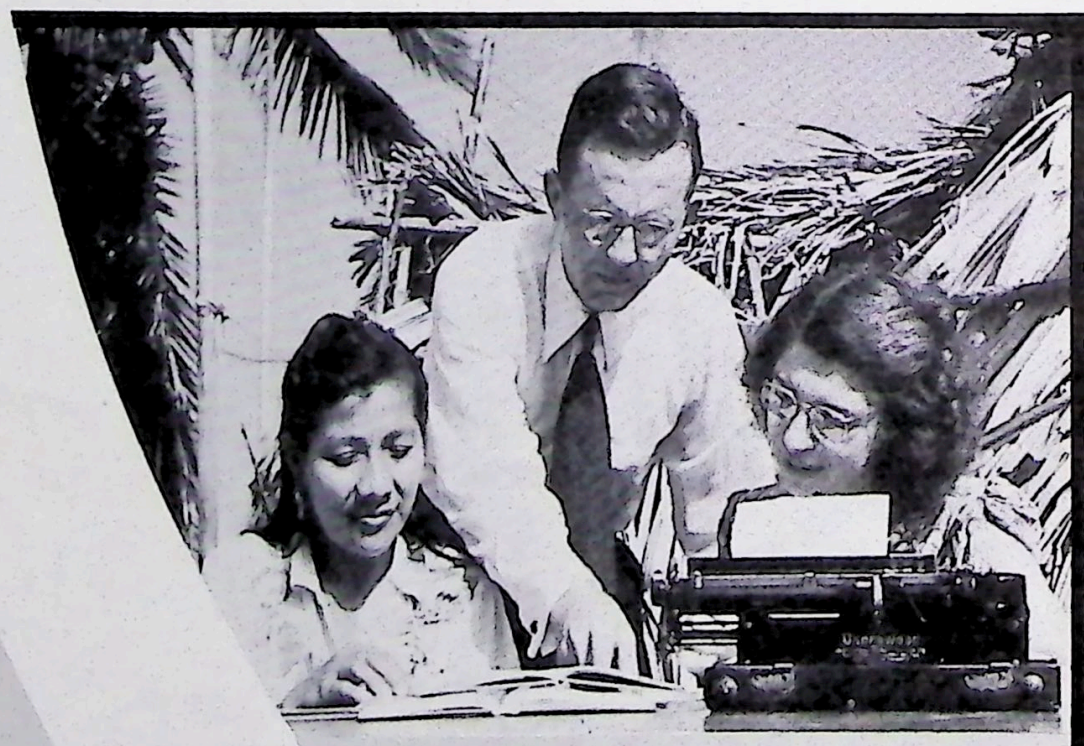
THE supreme concern of the American Bible Society is that every man on earth possess the Scriptures in his own language. More translators are engaged in Bible translation today than in any other period in history. This Word exists for the sake of the world—never just for its own. Translating the Bible understandably for communication in all the tongues of the earth has been and is the consuming task of the Bible translator.

Although the Bible, or portions of it, has been translated and published in more than 1100 languages of the world, we rarely realize that there are at least 1000 more languages which as yet have nothing of the Word of God. It is true that many of these Bible-less peoples constitute comparatively small tribes, scattered in isolated areas, but the total population of all these 1000 groups is almost that of the United States. For us, who live surrounded by books, magazines, and newspapers, it is incredible that millions of people have no alphabet, and have never seen a single word of their language written, but just such peoples do exist.

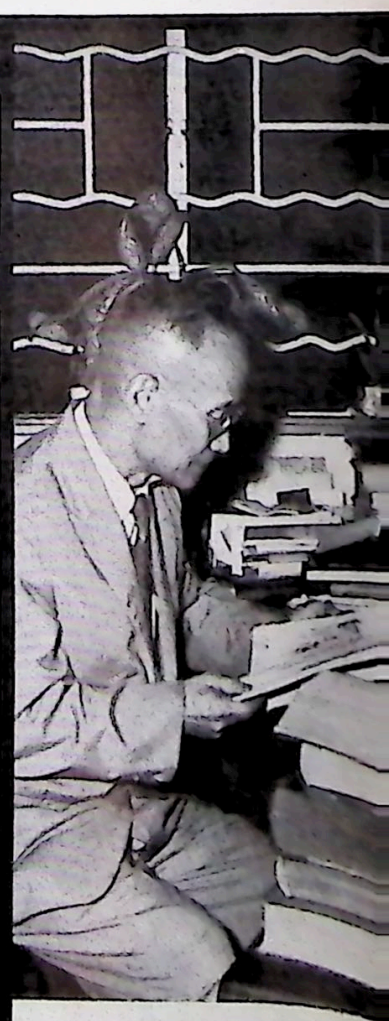
We who speak English have a Bible we can understand because many men and women labored for many years to translate it for us. They knew the Bible would speak best for us when we could read it in our own language. Very few of us would be able to read the Bible in Hebrew or Greek, the languages in which it was originally written. The Bible is speaking today, in the language they know best, to the people on the edge of the Great Desert in Africa, in the mountain villages of South America and in the most remote settlements of the Arctic—to people all over the world, of every race and nation. Every year, new languages are added to those in which the Scriptures are already available.

There is no language into which the Bible cannot be translated, and in many instances the words used are graphic and rich in spiritual meaning. The Word of God must not only be in the language and the hands of the people, but also in their hearts.

The Bible must speak in the mother tongue of every people that it may indeed "make holes in the heart." Records show that some part of the Bible is appearing in a new language on the average of every six weeks. To assist missionary-translators in the great task of Bible translation—to publish the Scriptures in new languages, is one of the major activities of the American Bible Society. ♦



There is no language into which the Bible cannot be translated, and in many instances the words used are graphic and rich in spiritual meaning. Shown above, Dr. Eugene A. Nida (center), Executive Secretary in charge of Translations for the American Bible Society, guiding missionary translators in the Philippines.



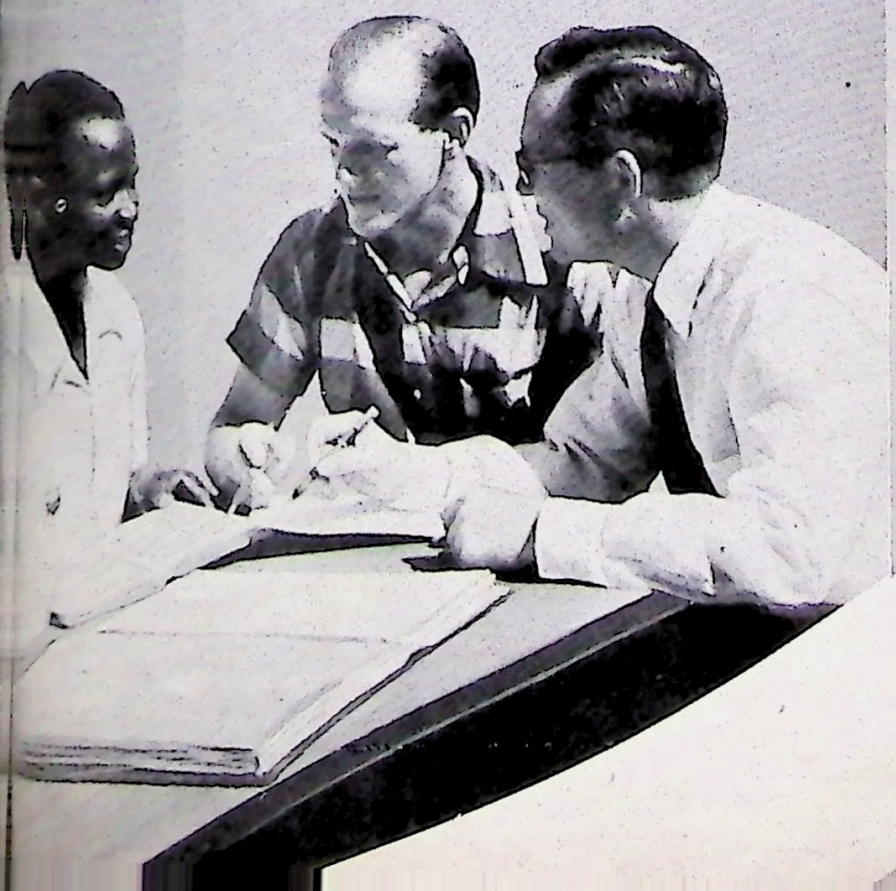
The American Bible Soc aids translators, checks t manuscripts and publis scripture in new langua Above, Rev. Lu Chen Ch preparing a translation.

...an's Language

The Bible must speak in the mother tongue of every people that it may indeed "make holes in the heart." Bible translators must continually deal with the practical and theoretical problems posed by the rapidly developing sciences of linguistics and communication. . . At right, a team of translators at work in Puerto Rico.

Bible translators are constantly amazed at the rich vocabularies of remote peoples. Below, Rev. Park Chang Whan, working on a revision for the Korean Bible.

The American Bible Society has more than 100 Scripture translation projects under supervision, and provides assistance to widely scattered translators. The Society's Translation Workshops bring translators together from all over the world to study principles and procedures of Bible translation.



The Society's Dr. Eugene A. Nida (right), helps translators understand the special problems of rendering difficult passages into strange languages. At left, Dr. Nida is shown with missionary translators in Ethiopia.

طوبى للرحماء ، لأنهم يرحمون .
طوبى للأنقياء القلب ،
لأنهم يعاينون آلله .

ARABIC

MATTHEW 5. 7, 8

AYMARA

Cusisiñanïpjjewa qhuyapayasirinacajja, cunalaycutejj jupanacau qhuyapayatäpjjani.

Cusisiñanïpjjewa k'oma chuymaninacajja, cunalaycutejj jupanacau Diosaru uñjapjjani.

HEBREW

אשרי הרחמנים כי־הם
ירחמו:
אשרי ברי לבב כי־הם
יחזו את־האלהים:

MATTHEW 5 7, 8

THAI OR SIAMESE

บุคคลผู้ใดมีใจเมตตาปราณีก็เป็นสุข, เพราะว่าเขา
จะได้ รับความเมตตาปราณีเหมือนกัน.
บุคคลผู้ใดมีใจบริสุทธ์ก็เป็นสุข,เพราะว่าเขาจะได้เห็น
พระเจ้า.

MATTHEW 5 7, 8

GREEK

Μακάριοι οἱ ἐλεήμονες,
διότι αὐτοὶ θέλουσιν ἐλεηθῆ.
Μακάριοι οἱ καθαροὶ τὴν
καρδίαν, διότι αὐτοὶ θέλο-
υσιν ἰδεῖ τὸν Θεόν. MATTHEW 5 7, 8

TAGALOG

Mapapalad ang mga mahabagin: sapagka't sila'y kahahabagan.

Mapapalad ang mga may malinis na puso: sapagka't makikita nila ang Dios. MATTHEW 5 7, 8

RUSSIAN

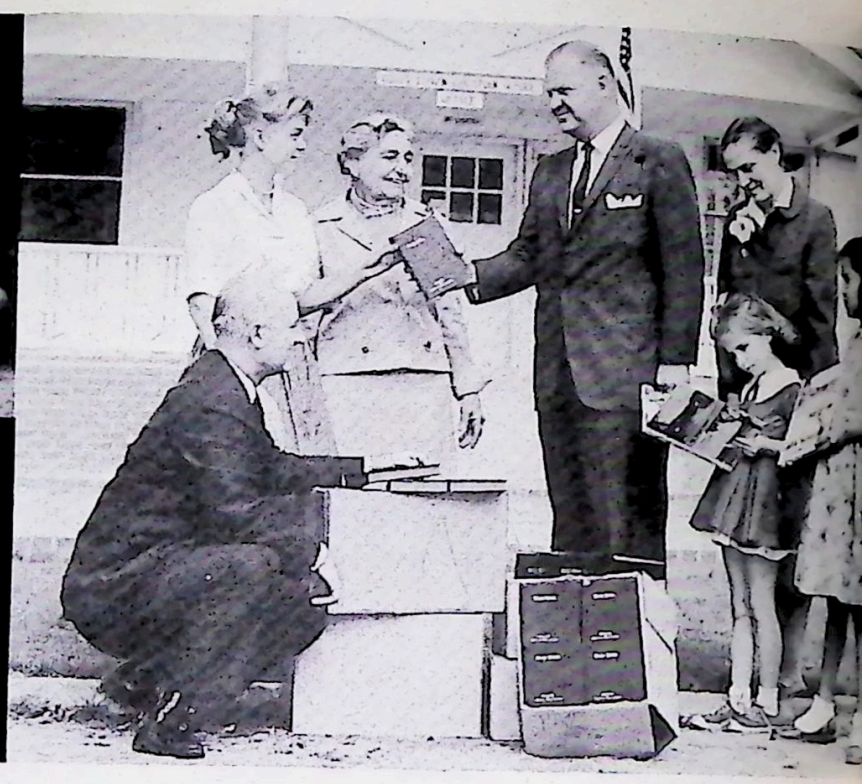
Блаженны милостивые, ибо
они помилованы будут.
Блаженны чистые сердцем,
ибо они Бога узрят. MATTHEW 5 7, 8

ENGLISH BRAILLE

Distributing The Bible

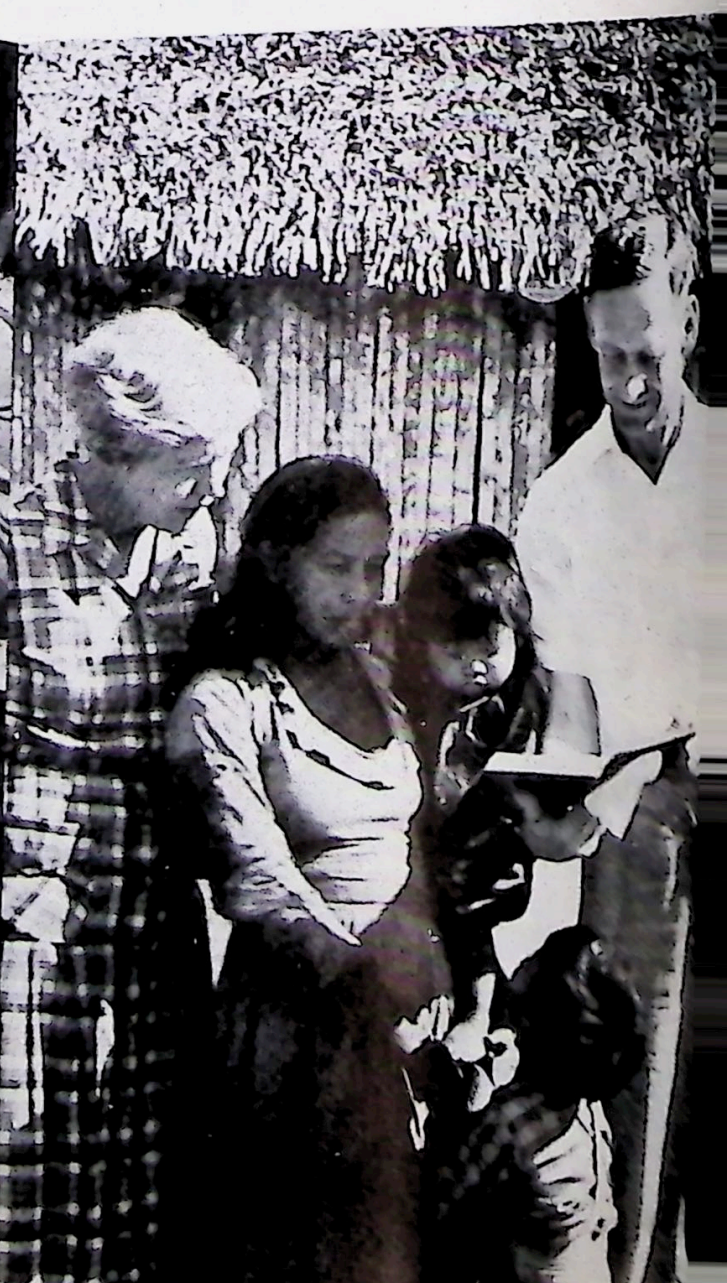
Bringing The Word Of God To The People

The production of Bibles is specialized work. Volumes must be attractive, durable and cheap. The Bible Societies have developed techniques which keep costs to a minimum, yet they seek out the best printers and binders available, and the best qualities of Bible paper.



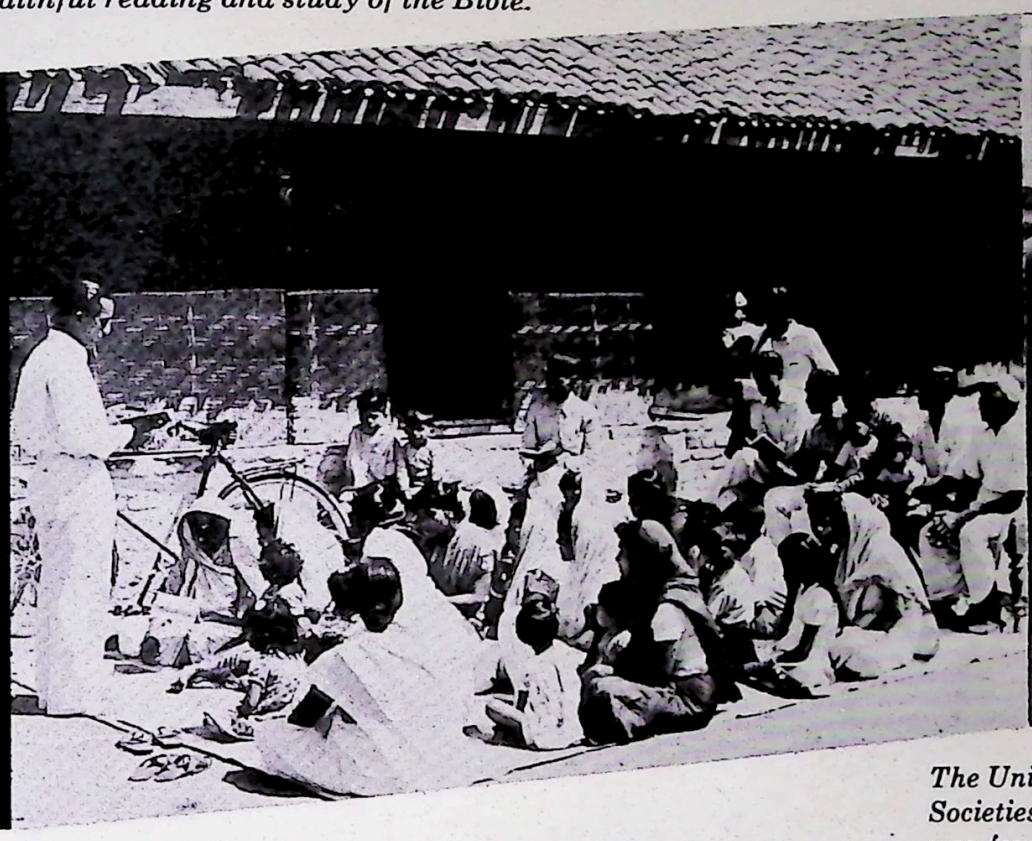
The primary task of the colporteur and missionary is to be where God's word is most needed.

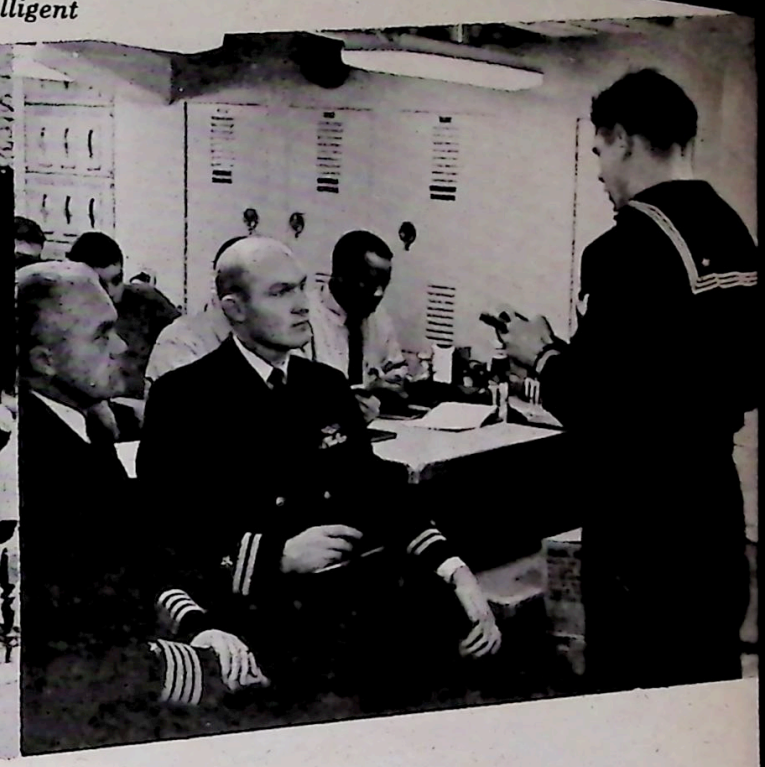
The American Bible Society is a member of the United Bible Societies, whose headquarters are in London. This association of 23 national Bible Societies is organized for the purpose of facilitating the distribution of the Scriptures across the world through cooperation in the fields of translation, purchasing of supplies, publishing under joint imprints and avoidance of overlapping in field work. The United Bible Societies look towards increasing consultation, coordination and collaboration in order to meet more adequately the world's Scripture needs. Today, these 23 Bible Societies, with churchmen of every nation, work in this world-wide partnership to make it possible for every man to have his own Bible in his own language.



Throughout The World

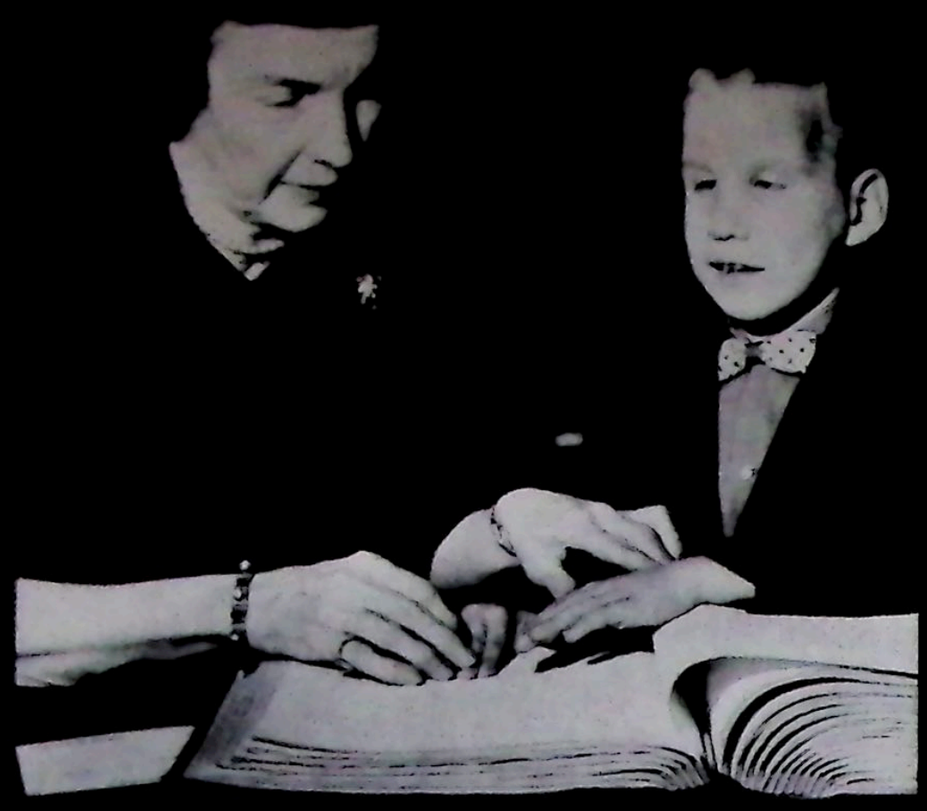
Though seeing their primary duty as the circulation of the Scriptures, the Bible Societies cannot be disinterested in their good use. They seek to promote intelligent and faithful reading and study of the Bible.





The United Bible Societies is a "world fellowship of Bible Societies"—a federation of 23 national Bible Societies. It was founded by the Societies themselves, as an instrument which, by facilitating consultation, mutual encouragement and support, would help them to carry out their own ministries with ever-increasing efficiency, energy and devotion. Through its association with the other members of the United Bible Societies, on 5 continents and in over 100 countries, the American Bible Society last year assisted in the circulation of a world total of over 40 million copies of Holy Scriptures. The American Bible Society alone accounted for the distribution of over 25 million copies.

The Bible Societies do not wait for men to come for the Book. They take it to the people. They circulate it through colporteurs, missionaries, evangelists, pastors, volunteer distributors and laymen. But the world is too wide, the task too great for the Bible Societies to undertake it alone. They call upon all Christians to help in their world-wide distribution of the Scriptures.



The late Ruth S. Barrett, whose inspiring contributions to the blind for nearly 40 years through her dedicated service to the American Bible Society, earned for her the highest honors in recognition of her devotion to the service of the blind. She learned Braille so that she might encourage blind persons to master it and reshape their lives in rehabilitation. Her noble accomplishments and her love for the blind won her and the American Bible Society the eternal gratitude of our country.

"Thy word is a lamp to my feet and a light to my path."

—PSALM 119:105

The American Bible Society helps God's Light shine in the heart of the 14 million blind persons throughout the world. Every day more sightless people appeal to The Society for Scriptures.

God's Light In Man's Darkness

THE BIBLE FOR THE BLIND

And I will lead the blind in a way that they know not,
in paths that they have not known I will guide them.
I will turn the darkness before them into light.
—Isaiah 42:16

For those who cannot acquire the skill of reading Braille, and for those who are in the process of learning how, Talking Book Records of the Bible bring blessings without limit.

The Braille Bible is often the only companion of the deaf-blind, who spend many happy hours pressing sensitive fingertips over its embossed pages.

An increasing number of Braille Bibles is sent each year to boys and girls in schools for the blind.

The blind live in a place of literal darkness. But the Word of God is penetrating, for the embossed Scriptures in Braille have been distributed in over 40 languages. Above left, Korean blind children with Korean Braille Bible. Left, a blind man in India overjoyed at getting a Braille Testament from the Bible Society in India. Above, a blind librarian in Paris receives a shipment of the first Bibles in French Braille.

Do you know about the organization that spends $90.00 for books—then distributes them for $5.00? The same organization also offers phonograph records for a small fraction of their cost. In cases of special need, it gives its books and records away. The profits are enormous! Not in dollars, of course, but in human lives—lives once darkened, but now enriched and illumined by the Light of God's Word. The organization is the American Bible Society. The books and records are the special Scriptures The Society provides for the blind.

Imagine what it means to be unable to see—yet to have a Bible of your own that you can read for yourself whenever you like! Because Scriptures in Braille are very expensive, few blind people could afford them if they had to pay the full cost themselves. It takes 20 large volumes to make one Braille Bible. The Bible Society makes only a nominal charge to the blind. The rest of the cost must be met through contributions to The Society.

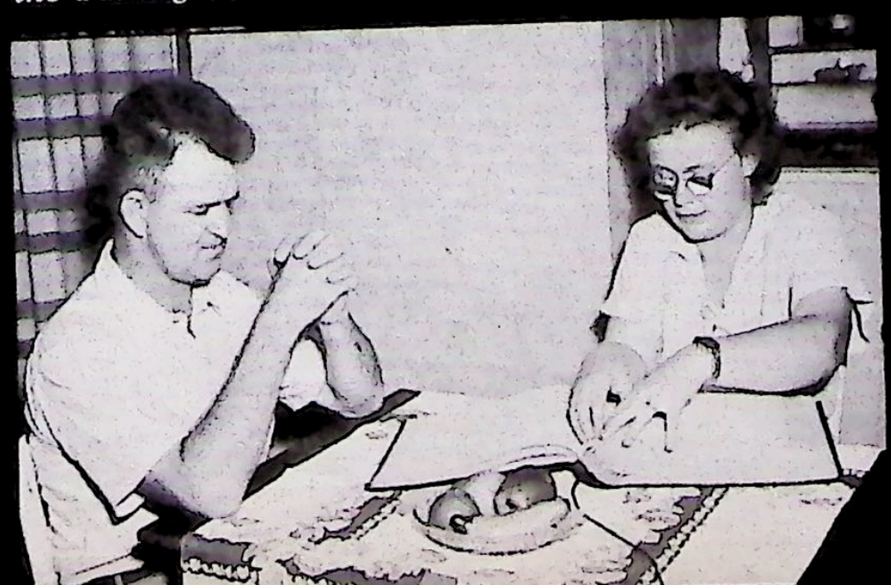
The American Bible Society has been helping blind people read the Bible for 125 years. The Society has also made the Bible available on Talking Book records. These are especially prized by the many blind people who cannot read with their fingertips. There are 170 records in a Talking Book Bible. The Society has distributed more than 790,000 volumes of embossed Scriptures and Talking Book records.

Every day, more and more blind people are appealing to The Society for these Scriptures. To answer their requests, more gifts are needed from those who care. You and your church can help the Bible Society bring to these sightless men, women and children the priceless joy and comfort of God's Holy Word. ◆

Helen Keller (right), one of America's most respected and admired women, whose great achievements in the fields of education and the humanities have made her known and loved throughout the world, writes, "We who know the Bible hang over its pages with gratitude and liberation. It imparts an illuminating joyousness we now seldom find except in God's other word—Nature. It is a happiness iridescent with wisdom. Even where vast shadows of sin and calamity darken, its smiling earnestness fortifies our faith. To the truly happy the Bible is never untimely or outworn."

Bibles are furnished to chaplains who distribute them to various branches of the Armed Forces.

A Braille Bible requires 20 volumes. The entire Bible on the Talking Book Records requires 170 double-faced discs.



The Old and New Testament Books

ARRANGED IN THEIR PROPER ORDER

The Books of the Old Testament

GENESIS
EXODUS
LEVITICUS
NUMBERS
DEUTERONOMY
JOSHUA
JUDGES
RUTH
I. SAMUEL
II. SAMUEL
I. KINGS
II. KINGS
I. CHRONICLES
II. CHRONICLES
EZRA
NEHEMIAH
ESTHER
JOB
PSALMS
PROVERBS
ECCLESIASTES
THE SONG OF SOLOMON
ISAIAH
JEREMIAH
LAMENTATIONS
EZEKIEL
DANIEL
HOSEA
JOEL
AMOS
OBADIAH
JONAH
MICAH
NAHUM
HABAKKUK
ZEPHANIAH
HAGGAI
ZECHARIAH
MALACHI

The Books of the New Testament

ST. MATTHEW
ST. MARK
ST. LUKE
ST. JOHN
THE ACTS
ROMANS
I. CORINTHIANS
II. CORINTHIANS
GALATIANS
EPHESIANS
PHILIPPIANS
COLOSSIANS
I. THESSALONIANS
II. THESSALONIANS
I. TIMOTHY
II. TIMOTHY
TITUS
PHILEMON
HEBREWS
JAMES
I. PETER
II. PETER
I. JOHN
II. JOHN
III. JOHN
JUDE
REVELATION

ARRANGED ALPHABETICALLY,

TOGETHER WITH THEIR ABBREVIATIONS

BOOKS OF THE NEW TESTAMENT ARE INDICATED BY *italics*

Acts	*Acts*	Jeremiah	Jer.	Obadiah	Obad.
Amos	Amos	Job	Job	*1 Peter*	*1 Pet.*
1 Chronicles	1 Chr.	Joel	Joel	*2 Peter*	*2 Pet.*
2 Chronicles	2 Chr.	*John*	*John*	*Philemon*	*Philem.*
Colossians	*Col.*	*1 John*	*1 John*	*Philippians*	*Phil.*
1 Corinthians	*1 Cor.*	*2 John*	*2 John*	Proverbs	Prov.
2 Corinthians	*2 Cor.*	*3 John*	*3 John*	Psalms	Ps.
Daniel	Dan.	Jonah	Jonah	*Revelation*	*Rev.*
Deuteronomy	Deut.	Joshua	Josh.	*Romans*	*Rom.*
Ecclesiastes	Eccles.	*Jude*	*Jude*	Ruth	Ruth
Ephesians	*Eph.*	Judges	Judg.	1 Samuel	1 Sam.
Esther	Esther	1 Kings	1 Kin.	2 Samuel	2 Sam.
Exodus	Ex.	2 Kings	2 Kin.	Song of Solomon	Song
Ezekiel	Ezek.	Lamentations	Lam.	*1 Thessalonians*	*1 Thess.*
Ezra	Ezra	Leviticus	Lev.	*2 Thessalonians*	*2 Thess.*
Galatians	*Gal.*	*Luke*	*Luke*	*1 Timothy*	*1 Tim.*
Genesis	Gen.	Malachi	Mal.	*2 Timothy*	*2 Tim.*
Habakkuk	Hab.	*Mark*	*Mark*	*Titus*	*Titus*
Haggai	Hag.	*Matthew*	*Matt.*	Zechariah	Zech.
Hebrews	*Heb.*	Micah	Mic.	Zephaniah	Zeph.
Hosea	Hos.	Nahum	Nah.		
Isaiah	Is.	Nehemiah	Neh.		
James	*James*	Numbers	Num.		

A Reference-List to the Stories of the Bible

STORIES OF THE OLD TESTAMENT

Early Beginnings

Creation and Sin	*Genesis 2:4-3:24*
The First Murder	*Genesis 4:1-15*
Noah and the Flood	*Genesis 6:1-9:17*
The Tower of Babel	*Genesis 11:1-9*
The Destruction of Sodom and Gomorrah and of Lot's Wife	*Genesis 19:1-28*
Abraham's Offering of Isaac	*Genesis 22:1-19*
The Story of Jacob	*Genesis 25:19-35:29*
The Story of Joseph	*Genesis 37-50*
Moses: In Egypt	*Exodus 1-14*
Wilderness Wanderings	*Exodus 15:22-20:26; 31:18-34:35; Numbers 20-21:25*
Farewell and Death	*Deuteronomy 31-34*
Balaam and Balak	*Numbers 22-24*

War Stories

Rahab and Red Thread	*Joshua 2*
Joshua, Military Strategist	*Joshua 3; 6; 8*
The Defeat of Sisera	*Judges 4:4-24*
Gideon, the Conqueror	*Judges 6:11-8:32*
The Parable of Jotham	*Judges 9:7-21*
The Daughter of Jephthah	*Judges 11:1-11, 29-40*
The Story of Samson	*Judges 13:24-16:31*

National History

The Story of Ruth	*Ruth 1-4*
The Story of Samuel	*I Samuel 1-3; 7-10; 12; 15; 16*
Saul, the First King	*I Samuel 8-11; 13; 15; 28; 31*
David, the Shepherd King	*I Samuel 16-27; 29-30:25 II Samuel 9; 11; 12; 15:1-18; 18; I Kings 1:1-31; 2:1-11*
King Solomon	*I Kings 2:12-11:43*
Elijah, Great Prophet	*I Kings 17-19; 21; II Kings 1*
Elisha, His Successor	*II Kings 2; 4-6; 13:14-21*
Jehu's Triumph Over Jezebel	*II Kings 9*
Nehemiah, Heroic Builder	*Nehemiah 1; 2; 4*
Esther, Queenly Heroine	*Esther 1:9-7:10*
Shadrach, Meshach and Abednego	*Daniel 3*
Belshazzar's Feast and the Handwriting on the Wall	*Daniel 5*
Daniel in the Lion's Den	*Daniel 6*
Jonah, Reluctant Missionary	*Jonah 1-4*

STORIES OF THE GOSPELS

John the Baptist

His Ministry	*Matthew 3; Mark 1:1-11; Luke 3:1-20*
His Execution by Herod	*Matthew 14:1-12; Mark 6:14-29*

The Life of Jesus

The Birth of Jesus	*Matthew 1:18-2:15; Luke 1:5-2:40*
The Young Jesus	*Luke 2:41-52*
The Baptism of Jesus	*Matthew 3; Mark 1:1-11; Luke 3:21, 22*
The Temptation of Jesus	*Matthew 4:1-11; Mark 1:12, 13; Luke 4:1-13*
The Sermon on the Mount	*Matthew 5-7; Luke 6:20-49*

Miracles of Jesus

The Healing of a Leper	*Matthew 8:1-4; Mark 1:40-45; Luke 5:12-16*

The Centurion's Servant — *Matthew 8:5-13; Luke 7:1-10*
The Healing of Peter's Wife's Mother — *Matthew 8:14, 15; Mark 1:29-31; Luke 4:38, 39*
The Calming of the Tempest — *Matthew 8:23-27; Mark 4:35-41; Luke 8:22-25*
The Demoniacs of Gadara — *Matthew 8:28-34; Mark 5:1-20; Luke 8:26-39*
The Man with the Palsy — *Matthew 9:1-8; Mark 2:1-12; Luke 5:17-26*
The Daughter of Jairus and the Woman with an Issue — *Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56*
The Two Blind Men — *Matthew 9:27-31*
The Man with the Dumb Spirit — *Matthew 9:32-34*
The Man with a Withered Hand — *Matthew 12:9-14; Mark 3:1-6; Luke 6:6-11*
The Demoniac — *Matthew 12:22-37; Mark 3:20-30; Luke 11:14-23*
The Feeding of the Five Thousand — *Matthew 14:13-23; Mark 6:30-46; Luke 9:10-17; John 6:1-15*
The Daughter of the Woman of Canaan — *Matthew 15:21-28; Mark 7:24-30*
The Feeding of the Four Thousand — *Matthew 15:32-39; Mark 8:1-9*
The Boy Possessed of a Devil — *Matthew 17:14-21; Mark 9:14-29; Luke 9:37-43*
Two Blind Men — *Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43*
The Fig Tree — *Matthew 21:18-22; Mark 11:12-14*
Another Demoniac — *Mark 1:21-28; Luke 4:31-37*
The Deaf and Dumb Man — *Mark 7:31-37*
The Draught of Fishes — *Luke 5:1-11*
The Widow's Son — *Luke 7:11-17*
The Woman Healed on the Sabbath — *Luke 13:10-17*
The Man with the Dropsy — *Luke 14:1-6*
The Ten Lepers Cleansed — *Luke 17:11-19*
The Ear of Malchus — *Luke 22:49-51*
The Water at Cana — *John 2:1-11*
The Nobleman's Son — *John 4:46-54*
The Infirm Man at Bethesda — *John 5:1-9*
The Raising of Lazarus — *John 11:1-46*
The Last Breakfast — *John 21:1-14*

PARABLES OF JESUS

The Grain of Mustard Seed — *Matthew 13:31, 32; Mark 4:30-32; Luke 13:18, 19*
The Sower — *Matthew 13:1-23; Mark 4:1-20; Luke 8:1-15*
The Seed Springs Up — *Mark 4:26-29*
The Tares — *Matthew 13:24-30, 36-43*
The Leaven — *Matthew 13:33; Luke 13:20, 21*
The Found Treasure — *Matthew 13:44*
The Precious Pearl — *Matthew 13:45, 46*
The Net — *Matthew 13:47-50*
The Unmerciful Servant — *Matthew 18:23-35*
The Laborers in the Vineyard — *Matthew 20:1-16*
The Two Sons — *Matthew 21:28-32*
The Vineyard — *Matthew 21:33-46; Mark 12:1-11; Luke 20:9-19*
The Marriage-Feast — *Matthew 22:1-14; Luke 14:15-24*
The Ten Virgins — *Matthew 25:1-13*
The Talents — *Matthew 25:14-30*
The Sheep and the Goats — *Matthew 25:31-46*
The Two Debtors — *Luke 7:36-50*
The Good Samaritan — *Luke 10:25-37*
The Rich Fool — *Luke 12:16-21*
The Servants Who Waited — *Luke 12:35-48*
The Barren Fig Tree — *Luke 13:6-9*
The Lost Sheep — *Luke 15:3-7*
The Lost Money — *Luke 15:8-10*
The Prodigal Son — *Luke 15:11-32*
The Dishonest Steward — *Luke 16:1-13*
The Rich Man and Lazarus — *Luke 16:19-31*
The Unjust Judge — *Luke 18:1-8*
The Pharisee and the Publican — *Luke 18:9-14*
The Pounds — *Luke 19:11-27*

THE TRIUMPH OF JESUS

Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44; John 12:12-19

THE LAST SUPPER OF JESUS

Matthew 26:17-35; Mark 14:12-26; Luke 22:1-38

THE AGONY OF JESUS IN GETHSEMANE

Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46

THE CRUCIFIXION OF JESUS

Matthew 26:47-27:66; Mark 14:43-15:47; Luke 22:47-23:56; John 18; 19

THE RESURRECTION OF JESUS

Matthew 28:1-10; Mark 16; Luke 24:1-12; John 20

OTHER NEW TESTAMENT STORIES

The Ascension of Jesus — *Acts 1:1-12*
The Pentecost — *Acts 2*
Stephen, the First Martyr — *Acts 6:5-15; 7:54-60*
Philip and the Ethiopian — *Acts 8:26-39*
Saul of Tarsus — *Acts 9:1-32*
Peter and Cornelius — *Acts 10*
Peter in Prison — *Acts 12:1-19*
Paul in Prison — *Acts 16:16-40*
The Riot at Ephesus — *Acts 19:23-41*
Paul's Voyage to Rome — *Acts 27; 28*

Wisdom from the Bible

Wisdom — *Job 28:12-38; Psalms 111:10; Proverbs 3:13-18; 4:5-9; 12:1; Ecclesiastes 9:13-18; James 1:5-7*
Devotion to God — *Proverbs 3:1-7; 9:10; Jeremiah 9:23, 24; Hosea 14:9; Micah 6:6-8*
The Law of God — *Deuteronomy 6:1-9; Jeremiah 8:7-9; Matthew 7:24-27*
Justice — *Proverbs 3:27-31; 4:18, 19; 21:23; Amos 5:21-24*
Industry — *Proverbs 6:6-8; 10:4, 5; 21:5; 22:29; 24:30-32; Ecclesiastes 3:13*
Wealth — *Proverbs 11:4, 27-31; 15:16, 17; 22:1, 2, 4*
Kindness — *Proverbs 14:21; 21:13; 25:21, 22; Matthew 5:24; Romans 12:20*
Use of the Tongue — *Proverbs 13:3; 15:1-4; 16:24; James 3:3-13*
Cheerfulness — *Proverbs 12:25; 15:13, 15; 17:22*
Friendliness — *Proverbs 10:12; 17:9, 17; 18:24; 28:23*
Youth — *Ecclesiastes 11:9 to 12:14*
Modesty — *Proverbs 11:2, 14; 16:18*
A Time for All Things — *Ecclesiastes 3:1-8*
The Love of God — *John 3:1-21*
Fellowship with Christ — *John 14*
Christian Brotherhood — *John 15:1-13*
The Nature of God — *Acts 17:22-31*
The Law of the Spirit — *Romans 8; 1 Corinthians 2:9-14*
Happiness — *Romans 12*
Obedience in Government — *Romans 13*
Unity — *Ephesians 4:1-16*
The Armor of God — *Ephesians 6:10-18*
The Good Life — *Colossians 3:1-17*
Faith — *Hebrews 11:1 to 12:2*
Pure Religion — *James 1:12 to 2:26*
The Importance of Love — *1 John 4*
General Advice — *Proverbs 25:25; 29:18; 30:18, 19, 24-28*
The Sermon on the Mount — *Matthew 5, 6, 7*

A Reference-List to Prayers and Benedictions of the Bible

PRAYERS OF THE BIBLE

Solomon's Personal Prayer	*I Kings 3:5-10*
Solomon's Public Prayer	*I Kings 8:22-61; II Chronicles 6:12-42*
Hezekiah's Temple Prayer	*II Kings 19:15-20; Isaiah 37:14-20*
David's Prayer of Thanksgiving	*I Chronicles 29:10-19*
A Morning Insight	*Psalms 5*
The Searcher of Hearts	*Psalms 7*
Practising the Presence	*Psalms 16*
Praise to Him	*Psalms 22*
Hungry for God's Intimacy	*Psalms 25*
Helped and Rejuvenated	*Psalms 28*
In God's Hand	*Psalms 31*
Wait for God	*Psalms 42*
A Cry for Cleansing and Pardon	*Psalms 51*
God Upholds My Soul	*Psalms 54*
Cast Thy Burden	*Psalms 55*
In Grave Peril	*Psalms 57*
Shelter in God	*Psalms 61*
Thirsty for God	*Psalms 63*
An Appeal for Help	*Psalms 64*
Seeing God's Hand	*Psalms 71*
Expecting a Gracious Sign	*Psalms 86*
God, Our Eternal Home	*Psalms 90*
A Cry Out of the Depths	*Psalms 130*
Life Examined by God	*Psalms 139*
Satisfied in the Morning	*Psalms 143*
Happiness from God	*Psalms 144*
Jeremiah's Prayer	*Jeremiah 32:16-24*
Daniel's Prayer	*Daniel 9:3-19*
Jonah's Prayer	*Jonah 2:1-9*
The Lord's Prayer	*Matthew 6:9-13*
Jesus' Prayer in Gethsemane	*Matthew 26:36-44*
Prayers of the Pharisee and the Publican	*Luke 18:9-14*
The Thief's Prayer	*Luke 23:42*
Jesus' Prayer for His Disciples	*John 17*
The Disciples' Prayer	*Acts 4:24-31*
Paul's Thanks for Timothy	*II Timothy 1:3-7*

BIBLE BENEDICTIONS AND BLESSINGS

"The Lord watch" (Mizpah)	*Genesis 31:49*
"The Lord make his face to shine upon thee" (Aaronic)	*Numbers 6:24-26*
"The Lord our God be with us" (Solomon)	*I Kings 8:57, 58*
"Let the words of my mouth"	*Psalms 19:14*
"The God of patience"	*Romans 15:5, 6, 13, 33*
"Now to Him that is of power"	*Romans 16:25-27*
"Grace be unto you"	*I Corinthians 1:3*
"The grace of our Lord Jesus Christ"	*II Corinthians 13:14*
"Peace be to the brethren"	*Ephesians 6:23, 24*
"The Peace of God"	*Philippians 4:7-9*
"May our God count you worthy"	*II Thessalonians 1:11, 12*
"Now the Lord of peace"	*II Thessalonians 3:16, 18*
"Grace, mercy and peace"	*I Timothy 1:2*
"The God of peace"	*Hebrews 13:20, 21*
"The God of all grace"	*I Peter 5:10, 11, 14*
"Grace be with you"	*II John 3*
"Now unto Him that is able to keep you"	*Jude 2, 24, 25*
"Unto Him that loved us"	*Revelation 1:4-6*

Where to Look in the Bible

WHEN . . .

Desiring inward peace	*John 14; Romans 8*
Everything is going well	*Psalms 33:12-22; 100; I Timothy 6; James 2:1-17*
Satisfied with yourself	*Proverbs 11; Luke 16*
Seeking the best investment	*Matthew 7*
Starting a new job	*Psalms 1; Proverbs 16; Philippians 3:7-21*
You have been placed in a position of responsibility	*Joshua 1:1-9; Proverbs 2; II Corinthians 8:1-15*
Making a new home	*Psalms 127; Proverbs 17; Ephesians 5; Colossians 3; I Peter 3:1-17; I John 4*
You are out for a good time	*Matthew 15:1-20; II Corinthians 3; Galatians 5*
Wanting to live successfully with your fellow men	*Romans 12*
Anxious for dear ones	*Psalms 121; Luke 17*
Business is poor	*Psalms 37, 92; Ecclesiastes 5*
Discouraged	*Psalms 23, 42, 43*
Everything seems to be going from bad to worse	*II Timothy 3; Hebrews 13*
Friends seem to go back on you	*Matthew 5; I Corinthians 13*
Sorrow overtakes you	*Psalms 46; Matthew 28*
Tempted to do wrong	*Psalms 15, 19, 139; Matthew 4; James 1*
Things look "blue"	*Psalms 34, 71; Isaiah 40*
You seem too busy	*Ecclesiastes 3:1-15*
You can't go to sleep	*Psalms 4, 56, 130*
You have quarreled	*Matthew 18; Ephesians 4; James 4*
You are weary	*Psalms 95:1-7; Matthew 11*
Worries oppress you	*Psalms 46; Matthew 6*

IF YOU . . .

Are challenged by opposing forces	*Ephesians 6; Philippians 4*
Are facing a crisis	*Job 28:12-28; Proverbs 8; Isaiah 55*
Are jealous	*Psalms 49; James 3*
Are impatient	*Psalms 40, 90; Hebrews 12*
Are bereaved	*I Corinthians 15; I Thessalonians 4:13-5:28; Revelation 21, 22*
Are bored	*II Kings 5; Job 38; Psalms 103, 104; Ephesians 3*
Bear a grudge	*Luke 6; II Corinthians 4; Ephesians 4*
Have experienced severe losses	*Colossians 1; I Peter 1*
Have been disobedient	*Isaiah 6; Mark 12; Luke 5*
Need forgiveness	*Matthew 23; Luke 15; Philemon*
Are sick or in pain	*Psalms 6, 39, 41, 67; Isaiah 26*

WHEN YOU . . .

Feel your faith is weak	*Psalms 126, 146; Hebrews 11*
Think God seems far away	*Psalms 25, 125, 138; Luke 10*
Are leaving home	*Psalms 119; Proverbs 3, 4*
Are planning your budget	*Mark 4; Luke 19*
Are becoming lax and indifferent	*Matthew 25; Revelation 3*
Are lonely or fearful	*Psalms 27, 91; Luke 8; I Peter 4*
Fear death	*John 11, 17, 20; II Corinthians 5; I John 3; Revelation 14*
Have sinned	*Psalms 51; Isaiah 53; John 3; I John 1*
Want to know the way of prayer	*I Kings 8:12-61; Luke 11, 18*
Want a worshipful mood	*Psalms 24, 84, 116; Isaiah 1:10-20; John 4:1-45*
Are concerned with God in national life	*Deuteronomy 8; Psalms 85, 118, 124; Isaiah 41:8-20; Micah 4, 6:6-16*

WISDOM

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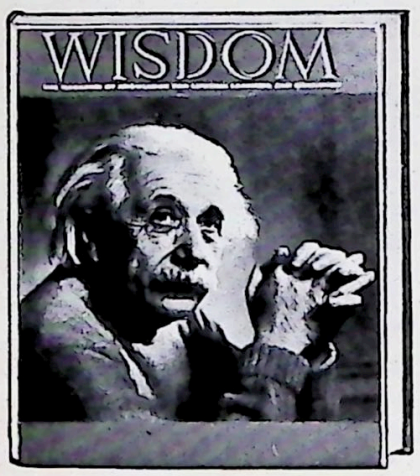
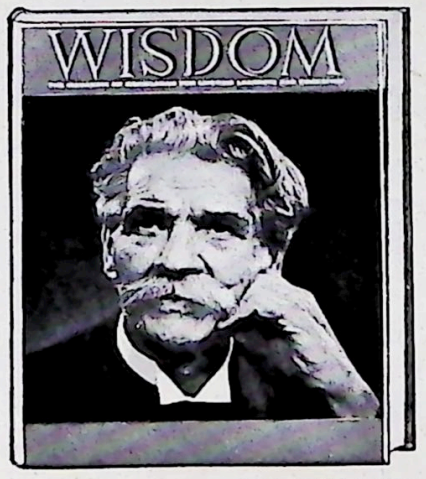
INDEX AND CONTENTS OF VOLUMES



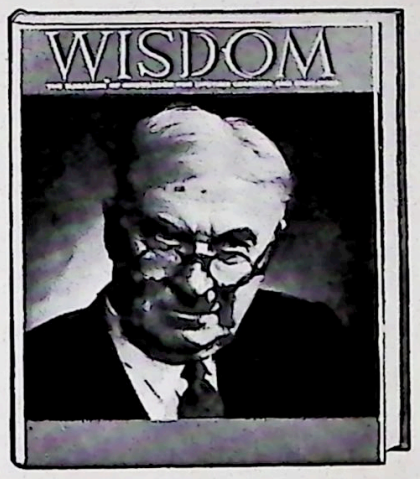
VOL. 1 — ALBERT EINSTEIN

Albert Einstein	*G. R. Harrison*
My Credo	*A. Einstein*
Secret Of Personal Power	*N. V. Peale*
A Changing World	*D. Sarnoff*
G. B. Shaw — Genius	*J. M. Brown*
Beauty In Poetry	*P. B. Shelley*
A Writer's Life	*W. S. Maugham*
The U. N. And The U. S.	*H. Ford, II*
Shakespeare	*M. Chute*
Four Strings And A Soul	*H. R. Haweis*
Answer Lies In Questions	*R. Bunche*
Living With Your Heart	*M. Clark*
The Bible	*F. Oursler*
On Tolerance	*M. K. Gandhi*
Points For The Educated Man	*G. A. Coe*
Leonardo Da Vinci	*T. Craven*
Conquest Of Happiness	*B. Russell*
Abraham Lincoln	*C. Sandburg*
Art Of Living	*L. Yutang*
The Gifted Child	*P. Witty*
Motion Picture Director	*L. C. Rosten*
From The Wisdom Of...	*W. Churchill*



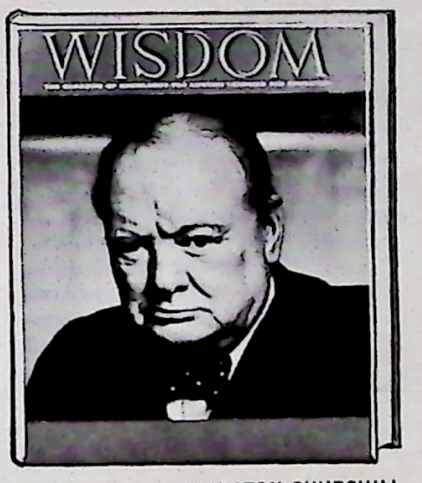
VOL. 2 — ALBERT SCHWEITZER

From The Wisdom Of...	*A. Schweitzer*
At Home In The World	*P. S. Buck*
Saint Joan Of Arc	*M. Twain*
Living In Expectancy	*L. C. Douglas*
George Washington	*T. Jefferson*
Civilization	*W. Durant*
On Being An Actor	*P. Muni*
What Is Living	*E. Chesser*
Rembrandt	*T. Craven*
Magic In Re-reading	*C. Fadiman*
Seven Stages Of Man	*W. Shakespeare*
Man's Pleasures	*G. J. Nathan*
The Pursuit Of Humor	*F. M. Colby*
Time To Think	*N. Cousins*
Aristotle — Philosopher	*H. Thomas*
Art Of Seeing Things	*J. Burroughs*
Unfinished Symphony	*B. Shore*
Romance Of Words	*Funk & Lewis*
Woodrow Wilson	*A. P. Dennis*
Appendicitis	*R. T. Morris*
Intelligence	*L. Witmer*
Mystery Of The Law	*M. Radin*



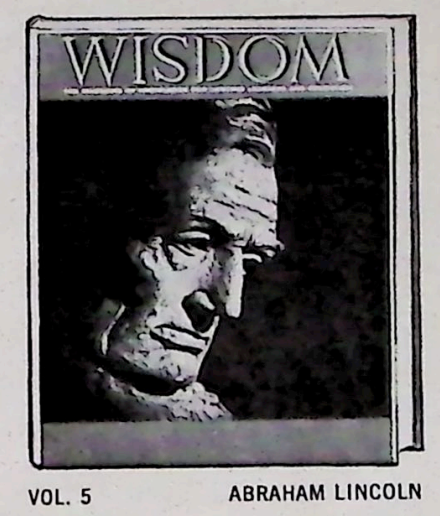
VOL. 3 — BERNARD BARUCH

Bernard Baruch	*E. Roosevelt*
From The Wisdom Of...	*B. Baruch*
My Broken Doll	*H. Keller*
Man, Conqueror Of Time	*R. May*
Why We Marry	*A. Fromme*
The Franklin Legacy	*H. Hoover*
Simple Life In Greece	*H. W. Van Loon*
Little Giant Of Music	*D. Taylor*
We Must Become Men	*V. Van Gogh*
Happiness	*M. Maeterlinck*
You Must Relax	*E. Jacobson*
The Mind Of Napoleon	*J. C. Herold*
Look In Webster's	*H. R. Warfel*
John Dewey—Thinker	*I. Edman*
Portrait Of France	*P. E. Charvet*
Digging Up History	*L. Woolley*
Witchcraft	*W. O. Douglas*
Tomorrow's Explorers	*J. G. Leithauser*
Thomas Jefferson	*F. L. Berkeley, Jr.*
Art Of Reading Aloud	*B. G. Henneke*
Ryder — Master Painter	*T. Craven*
Motion Picture Producer	*L. C. Rosten*



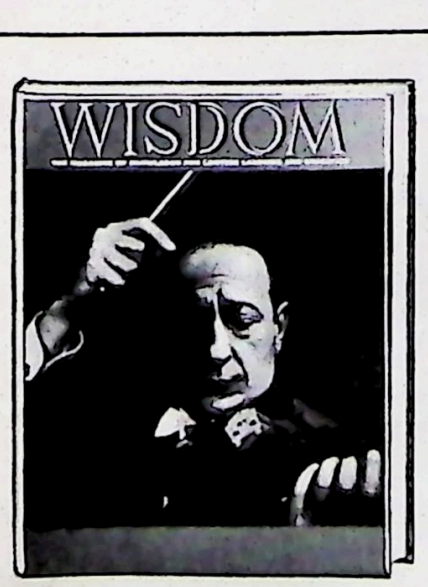
VOL. 4 — WINSTON CHURCHILL

Winston Churchill	*C. Eade*
The Self Emerges	*M. A. Ribble*
Novels Are Historical	*B. A. Williams*
Stolen—Thunder	*N. Corwin*
Knowledge And Wisdom	*R. M. MacIver*
God's Greatest Gift	*J. L. Liebman*
Mozart	*B. Shore*
We Cannot Help Praying	*N. V. Peale*
Parents Get A Chance	*E. Schour*
Nature's Disciple	*W. Condry*
Silence	*H. D. Thoreau*
Van Gogh	*T. Craven*
Women On The Frontier	*P. Horgan*
Mathematics	*W. W. Sawyer*
Parlez-Vous English	*A. Buchwald*
Men And Wings	*B. Stillson*
Is Baseball Greek	*J. Barzun*
Candles On The Cake	*H. C. Adamson*
Report On America	*C. Columbus*
Dictionary For Moderns	*H. Stebbins*
Invitation To Understanding	*F. Mayer*
Wit Of Wisdom	*Selected Authors*



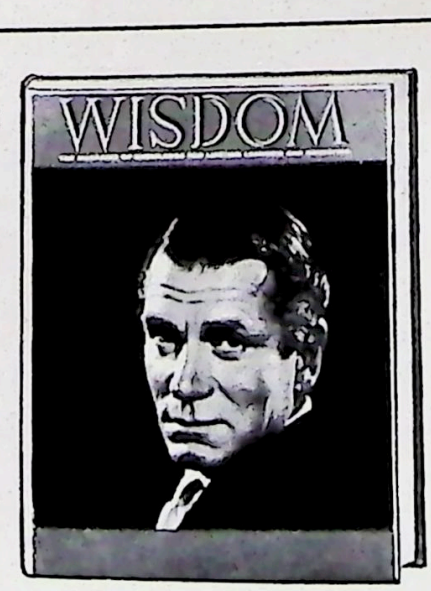
VOL. 5 — ABRAHAM LINCOLN

Character of Lincoln	*R. W. Emerson*
Life In The White House	*J. Hay*
Death Of Lincoln	*J. G. Nicolay*
From The Wisdom Of...	*A. Lincoln*
Antibiotic Age	*H. Vasil*
Splendor In Cathay	*H. Thomas*
Humor—Sixth Sense	*W. Disney*
The Dignity Of Man	*E. P. Cronan*
Paradise Marco Polo Missed	*J. B. Shor*
Doors	*C. Morley*
In Search Of Serenity	*R. V. C. Bodley*
Charles Dickens—Actor	*H. Pearson*
Dickens' Characters	*Selected Sketches*
Life On Mars	*R. S. Richardson*
Your Legal Adviser	*S. G. Kling*
Pursuit Of Wisdom	*D. Drake*
Kinds Of Workers	*J. J. B. Morgan*
Vision And Ideals	*J. Allen*
Search For Healing	*L. D. Weatherhead*
Shelley And Byron	*E. J. Trelawny*
Children	*R. W. Bacmeister*
Character In Stone	*L. M. Phillipps*



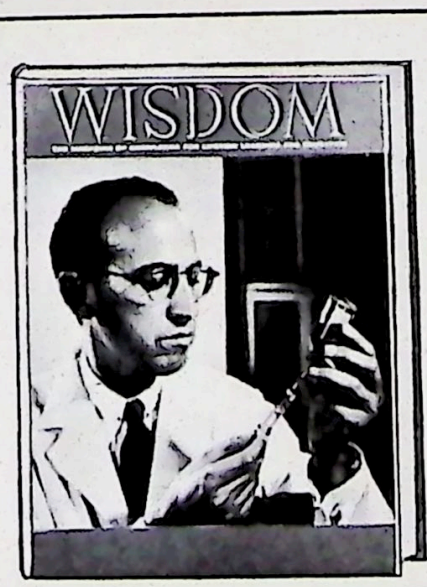
VOL. 6 — JASCHA HEIFETZ

Jascha Heifetz—Virtuoso	*A Tribute*
The Violin	*H. W. Schwartz*
Experiment In Heredity	*A. Gregg*
Comedy, Farce And Mime	*G. Speaight*
The Feeling Heart	*A. L. Murphy*
When Is A Man Educated	*L. D. Coffman*
The Fear Within	*W. B. Wolfe*
The Written Word	*S. V. Benet*
The Country Doctor	*L. Atherton*
Venice—Courtesan City	*T. Craven*
Life's Symphony	*J. F. Newton*
Beethoven—Colossus	*Bauer & Peyser*
Tobacco's Conquest	*G. Schenk*
The Bible's Martyr	*J. C. Fernald*
Shall We Converse	*J. M. Brown*
Poetry Comes To America	*Untermeyer*
O. Henry—Story Teller	*H. Hansen*
Inspiration	*R. G. Ingersoll*
Switzerland	*R. Grandvoinet*
Childhood	*J. Earle*
Courage For All	



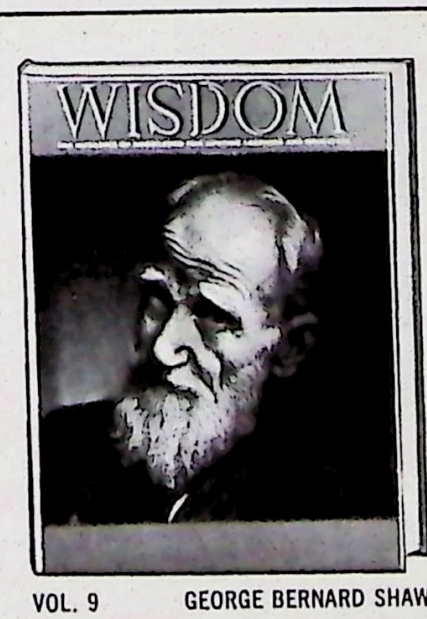
VOL. 7 — LAURENCE OLIVIER

Shakespeare In Films	*L. Olivier*
On Shakespeare	*R. G. Ingersoll*
Playwright Of Scope	*J. Gassner*
Life Of Shakespeare	*Selected Scenes*
Shakespeare's Plays	*Great Painters*
Shakespearean Actors	*A Pictorial*
Shakespeare Today	*M. Webster*
From The Wisdom Of...	*Shakespeare*
A President On Trial	*E. Boykin*
Artists In The Mirror	*K. T. Steinitz*
The Happy Cynic	*H. Rovner*
On Being An Individual	*H. W. Dodds*
How To Enjoy Opera	*M. Cross*
Conversation With God	*N. V. Peale*
Language Of The Dance	*J. Limon*
The Hater	*D. M. Levy*
Men And Ideas	*M. Aurelius*
Imitation To Understanding	*F. Mayer*



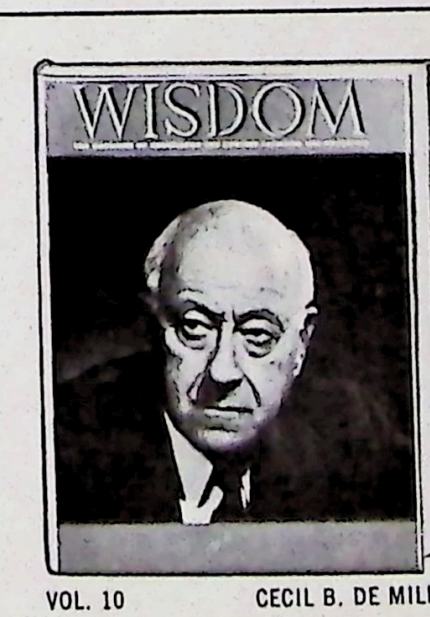
VOL. 8 — DR. JONAS E. SALK

Dr. Jonas E. Salk	*A Tribute*
The Polio Vaccine	*A Summary*
Polio Highlights	*A Chronology*
To The Men Of Medicine	*W. Osler*
History Of Pharmacy	*Thom & Bender*
Doctors	*N. D. Fabricant*
Diseases, Drugs	*Wallbank & Taylor*
Ars Medica	*C. W. Zigrosser*
From Campfires, Cities...	*A. Nevins*
Power Of The Nile	*L. M. Phillipps*
The Chinese Mind	*J. A. Pope*
China's Wisest Man	*L. Mousheng*
From The Wisdom Of...	*Confucius*
World Historian	*A. J. Toynbee*
A Historian Answers	*A. J. Toynbee*
Candles In The Dark	*C. L. Anspach*
Invitation To Understanding	*F. Mayer*
Men And Ideas	*Thucydides*



VOL. 9 — GEORGE BERNARD SHAW

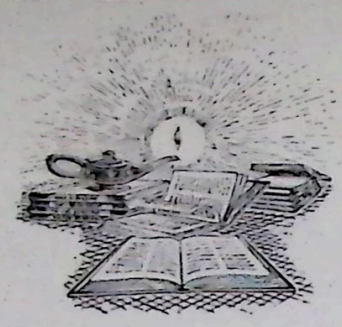
G. B. Shaw	*L. Kronenberger*
Thoughts	*G. B. Shaw*
From The Wisdom Of...	*G. B. Shaw*
Mother Ganges	*R. M. Lewis*
Correct Thinking	*J. J. B. Morgan*
Birth Of Automation	*R. Burlingame*
Pleasures Of Reading	*B. Rascoe*
Prophet Of Common Sense	*H. Thomas*
The Cultivated Man	*D. S. Miller*
What Is A Teacher	*S. Gould*
The Teaching Profession	*R. L. Tobin*
Italy	*H. Sutton*
Purpose Of Fiction	*C. Hamilton*
Fictional Characters	*A Portfolio*
Narratives	*Great Authors*
Men And Ideas	*Aristotle*
Invitation To Understanding	*F. Mayer*
Their Last Words	*Wisdom Selections*



VOL. 10 — CECIL B. DE MILLE

Cecil B. DeMille	*A Tribute*
The Ten Commandments	*Scenes*
From The Wisdom Of...	*C. B. DeMille*
Moses—Liberator, Lawgiver	*H. George*
Sketches Of Moses	*Friberg & Jensen*
The Prophets	*F. Mayer*
Solomon	*H. Thomas*
What Is Religion	*C. S. Braden*
Prayer—Mighty Power	*G. A. Buttrick*
Brahms—Musical Genius	*Hitschmann*
Artists In Crystal	*K. Kup*
Happy World	*Pictorial Essay*
The Twilight Years	*E. P. Hagman*
Men And Ideas	*B. Spinoza*
Meditation	*W. R. Bowie*
Reflections	*F. Fenelon*
Invitation To Understanding	*F. Mayer*
Their Last Words	*Wisdom Selections*

WISDOM

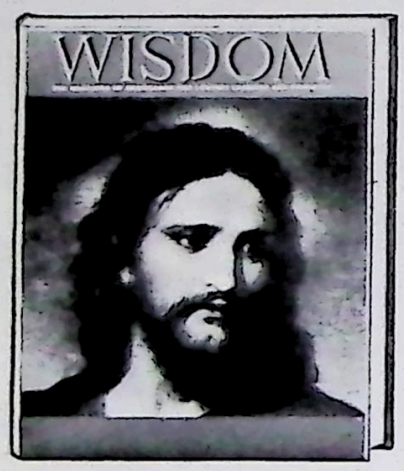


The Magazine of Knowledge for Lifetime Learning and Education

INDEX AND CO

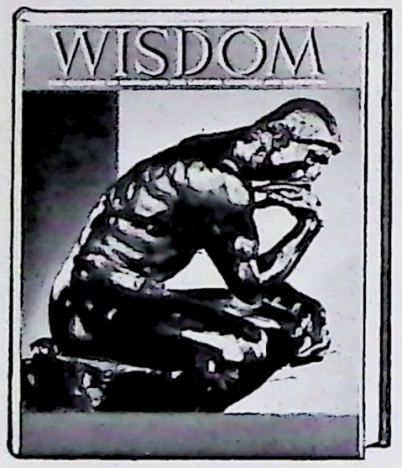
VOL. 11 HELEN KELLER

Helen Keller	*A Tribute*
From The Wisdom Of...	*H. Keller*
Political Parties	*Merriam & Bethea*
The City	*L. Mumford*
The City Is Art	*K. Kuh*
What Is Law	*L. Green*
Law Through The Ages	*Selected Authors*
The Supreme Court	*R. K. Carr*
Enjoyment Of Life	*J. A. Magner*
Modern Woman	*A. Montagu*
Dufy—Poetic Painter	*J. Lassaigne*
Life 10 Years From Today	*L. Cherne*
Man Against Himself	*V. A. Langille*
The Battle For Faith	*L. Binstock*
Invitation To Understanding	*F. Mayer*
Ideas That Made History	*H. Stebbins*
Television	*L. Kronenberger*
Wit Of Wisdom	*Selected Authors*



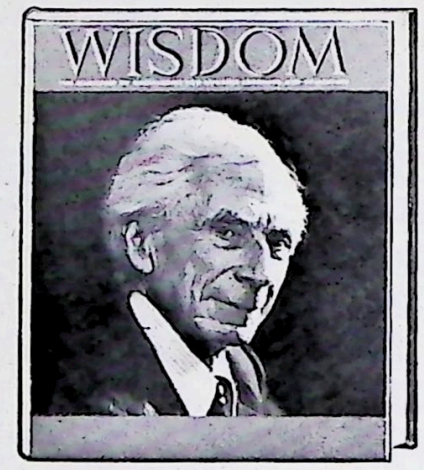
VOL. 12 JESUS

Preface	*S. R. Harlow*
Modern Missionary	*Bliss & Schaff*
The Era Of Jesus	*J. Finegan*
Gospels—Story Of Jesus	*J. Erskine*
The Life Of Jesus	*C. Dickens*
Pictorial Summary	*Great Poets*
Wisdom Of Jesus	*Renan & Seale*
Jesus As Seen By...	*Master Painters*
Jesus In The Minds Of...	*Great Men*
His Spirit In Our Time	*C. Macartney*
Jesus In The New Age	*E. Goodenough*
Meaning Of Jesus Today	*A. Schweitzer*
The Beatitudes	*H. T. Kerr*
Meaning Of The Parables	*E. Seale*
Wedding Robe Parable	*E. Seale*
Christus	*H. Longfellow*
Eternal Jesus	*Serman & Prichard*



VOL. 13 THE THINKER by RODIN

Rodin—Sculptor	*L. Weinberg*
My Art	*A. Rodin*
The Thinker	*Frisch & Shipley*
Johnson And Boswell	*J. M. Thomas*
Thoughts	*S. Johnson*
From The Wisdom Of...	*S. Johnson*
Life In The Universe	*Worth & Enders*
Currier And Ives	*R. Crouse*
Australia	*N. Pulliam*
How To Fight Wisely	*J. J. B. Morgan*
The Ant World	*J. Huxley*
Sing On The Line	*Mounce & Stevens*
Art Of Rapid Reading	*E. W. Marjarum*
Ideas That Made History	*H. Stebbins*
Invitation To Understanding	*F. Mayer*
Wit Of Wisdom	*Selected Authors*

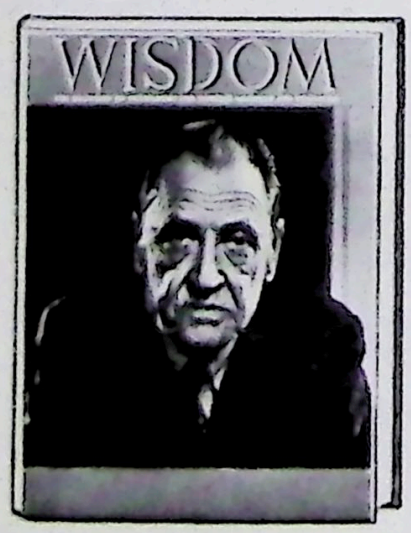


VOL. 14 BERTRAND RUSSELL

Bertrand Russell	*L. E. Denonn*
World's Need For Wisdom	*B. Russell*
From The Wisdom Of...	*B. Russell*
Chopin—Poet Of Music	*J. Huneker*
Majorca—Island Of Light	*L. G. Lakes*
See Yourself As You Are	*P. Eisenberg*
The Printed Word	*L. Markel*
Inventor Of His Time	*A. T. Schwab*
What Is Beauty	*D. Drake*
On Beauty	*Famous Authors*
Beauty	*Pictorial Essay*
Dean Of Drama Critics	*C. Angoff*
Critic As A Black Sheep	*G. J. Nathan*
Ulcers—Price Of Tension	*M. Clark*
Invitation To Understanding	*F. Mayer*
Wit Of Wisdom	*Selected Authors*

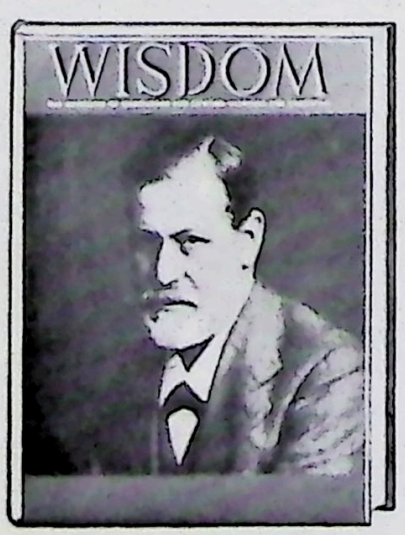
VOL. 15 ARTUR RUBINSTEIN

Artur Rubinstein	*L. G. Lakes*
From The Wisdom Of...	*A. Rubinstein*
The Piano	*McKinney & Anderson*
Urge For Power	*H. C. Lindgren*
Alexander Graham Bell	*A Portrait*
Spain—Land Of Contrasts	*H. J. Way*
Customs Of Spain	*Sorolla*
Costumes Of Spain	*Sorolla*
Cervantes	*S. Putnam*
Don Quixote	*G. E. Woodberry*
Adventures Of Quixote	*A Portfolio*
Quixote Highlights	*Cervantes*
Character Of Courage	*J. A. O'Brien*
Faith Of A Naturalist	*J. Burroughs*
Pageant Of Nature	*Pictorial Essay*
Men And Ideas	*R. W. Emerson*
Invitation To Understanding	*F. Mayer*
Wit Of Wisdom	*Selected Authors*



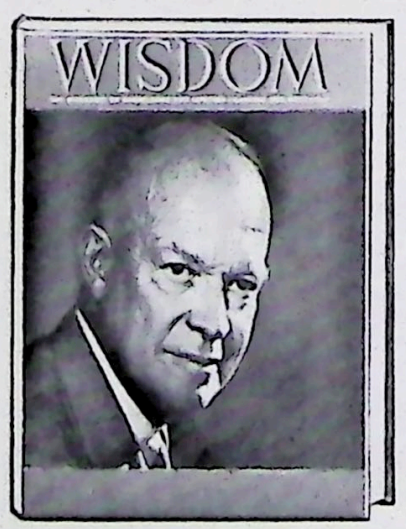
VOL. 16 W. SOMERSET MAUGHAM

W. Somerset Maugham	*K. Jonas*
Appreciation Of Maugham	*R. Aldington*
From The Wisdom Of...	*Maugham*
Our Founding Fathers	*F. Rodell*
Austria	*Wohlrabe & Krasch*
Huck Finn	*L. Trilling*
The Spider's Web	*E. Lecky*
Healer In The Dawn	*G. Wilson*
Movie Makers	*P. Emmet*
Language Of Love	*A. Rutledge*
Marc Chagall	*M. Ayrton*
Blessing Of Adam	*C. E. Montague*
Battle Of Brands	*L. Atherton*
Nakedness Of Man	*E. Hooton*
Inspiration	*Wisdom Selections*
Invitation To Understanding	*F. Mayer*



VOL. 17 SIGMUND FREUD

Sigmund Freud	*C. S. Hall*
Freud On Personality	*G. Murphy*
Adler's Approach	*W. B. Wolfe*
Jung's Approach	*J. Corrie*
The Meaning Of Dreams	*S. Freud*
Psychology	*K. Dunlap*
Psychoanalysis	*K. A. Menninger*
Psychiatry	*K. A. Menninger*
Psychiatrist And Patient	*L. Paul*
Study Of Human Nature	*J. F. Dashiell*
Studies Of Genius	*L. M. Terman*
People Act That Way	*Katz & Thorpe*
The Thinking Process	*E. R. Hilgard*
Fear And Anxiety	*E. R. Hilgard*
The Neurotic Type	*K. A. Menninger*
Moody Personalities	*K. A. Menninger*
Worry And Tension	*L. F. Shaffer*
Emotional Control	*W. W. Cruze*
Personal Maturity	*A. Fromme*
Meaning Of Intelligence	*D. Wechsler*



VOL. 18 DWIGHT D. EISENHOWER

America	*Text & Pictorial*
A Message From...	*The President*
From The Wisdom Of...	*D. Eisenhower*
American Heritage	*Selected Authors*
The Land	*Selected Photographers*
The East	*Photographic Essay*
The South	*Photographic Essay*
The Midwest	*Photographic Essay*
The West	*Photographic Essay*
Of Space And Time	*Selected Authors*
Transportation	*Photgraphic Essay*
Distribution	*Photgraphic Essay*
Skyline U.S.A.	*Selected Authors*
Cities, Towns, Villages	*A Pictorial*
Vital Economy	*Selected Authors*
The Worker And His Job	*A Pictorial*
Bounty Of The Earth	*A Pictorial*
Business And Manufacture	*A Pictorial*
Arts And Sciences	*A Pictorial*
Youth And Education	*A Pictorial*
Living Freedoms	*A Pictorial*

VOL. 19 ELEANOR ROOSEVELT

Eleanor Roosevelt	*F. Clayton*
Humanitarian	*Part I*
Citizen Of The World	*Part II*
Eleanor Roosevelt	*Picture Portfolio*
F.D.R. As Seen By...	*E. Roosevelt*
From The Wisdom Of...	*E. Roosevelt*
The Conductor—King Of The Musical Realm	*K. Blaukopf*
Gentle Titan—The Story Of Charles Darwin	*D. C. Peattie*
Botticelli—Florentine Painter Of The Renissance	*Art Study*
Modern Israel—New Land Of Many Yesterdays	*Huebener & Voss*
Wit Of Wisdom	*Selected Authors*

VOL. 20 WILL DURANT

Dr. Will Durant	*A Tribute*
He Wrote One Book 30 Years	*Wisdom*
What Is Philosophy	*W. Durant*
Pleasures Of Philosophy	*W. Durant*
Our Oriental Heritage	*W. Durant*
The Life Of Greece	*W. Durant*
Caesar And Christ	*W. Durant*
The Age Of Faith	*W. Durant*
The Renaissance	*W. Durant*
The Reformation	*W. Durant*
The Age Of Reason	*W. Durant*
What Is Wisdom	*W. Durant*
From The Wisdom Of...	*W. Durant*
Cezanne	*Art Study*
Gift Of Imagination	*D. Seabury*
What Is Music	*R. V. Williams*
Concerts On Film	*F. Clayton*
Story Of Eyeglasses	*S. A. Fox*
Dishonesty	*T. B. Clark*
Emotional Depression	

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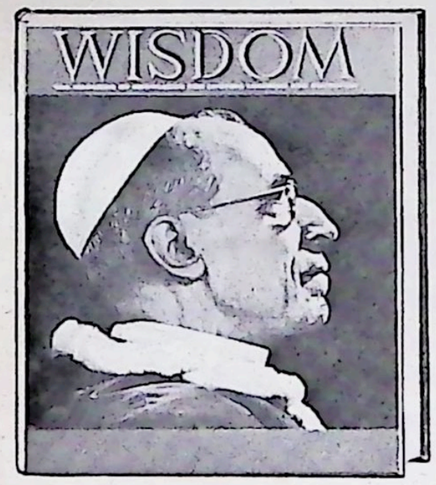
Art	Law	Religion
Biography	Literature	Science
Books	Medicine	Sociology
Business	Movies	Television
Education	Music	Theatre
Government	Philosophy	Travel
History	Psychology	World Affairs

NTS OF VOLUMES

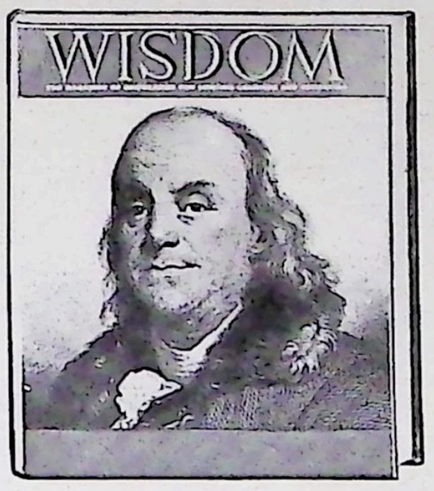


VOL. 21 POPE PIUS XII

Pope Pius XII
Beloved Leader — *Hatch & Walshe*
His Reign — *Padellaro & Reynolds*
The Pope Holds Audience — *A Portfolio*
From The Wisdom Of . . . — *Pope Pius XII*
Ageless Wisdom Of Great Catholic Minds — *Selections*
World Of Michelangelo — *T. Craven*
Living Is An Adventure — *C. L. Anspach*
Wisdom of Great Letters — *F. Fenelon*
Growth — *W. J. Robbins*
What Is Literature — *Walley & Wilson*
The Art Of Thinking — *E. Dimnet*
Relaxation — *E. R. Groves*

VOL. 22 DAVID SARNOFF

David Sarnoff — *A Tribute*
Universe Of David Sarnoff
Radio And Television
Communications
Electronics
Scientific Research
Brig. General David Sarnoff — *A Portfolio*
Selection Of Articles — *D. Sarnoff*
Living In A Fast World — *D. Sarnoff*
The World Of Recording — *D. Sarnoff*
Wonderland Of Music — *D. Sarnoff*
Communications And Radio — *D. Sarnoff*
World Of Television — *D. Sarnoff*
Television And Education — *D. Sarnoff*
World Of Electronics — *D. Sarnoff*
A Scientific Age — *D. Sarnoff*
World Of Research — *D. Sarnoff*
The Great Challenge — *D. Sarnoff*
New World of 1978 — *D. Sarnoff*
From The Wisdom Of . . . — *D. Sarnoff*

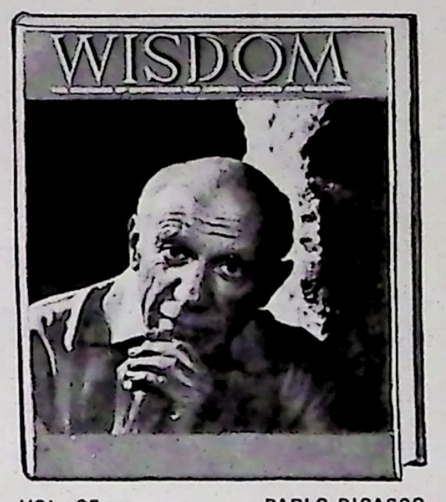


VOL. 23 BENJAMIN FRANKLIN

Benjamin Franklin — *C. Van Doren*
Printer, Inventor, Statesman — *A Portfolio*
Selection Of Articles — *B. Franklin*
The Thirteen Virtues — *B. Franklin*
Art Of Making Money — *B. Franklin*
Art Of Having Dreams — *B. Franklin*
Luxury And Industry — *B. Franklin*
Education — *B. Franklin*
The Freedoms — *B. Franklin*
Early Marriages — *B. Franklin*
Remarkable Franklin — *Selected Authors*
Very Human Philosopher
The First Mr. American
The Franklin Chronology
His Outstanding Achievements
Death Of Franklin
Last Will And Testament — *B. Franklin*
From The Wisdom Of . . . — *B. Franklin*
Master Of Arts — *A. Stern*
The Power Of Laughter — *S. O'Casey*
Leadership Psychology — *H. W. Dodds*
Understanding Allergy — *H. Swartz*

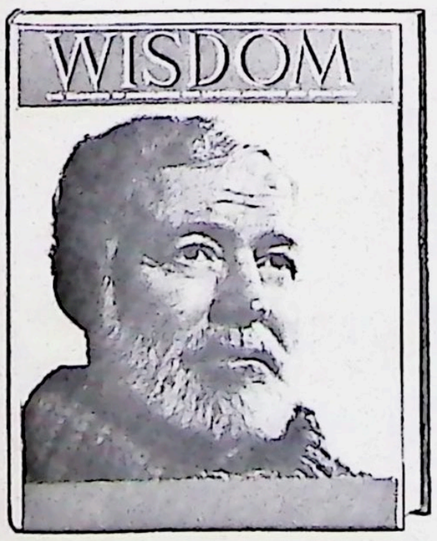
VOL. 24 YOUSUF KARSH

Yousuf Karsh — *A Tribute*
Portrait Of Karsh — *Pictorial Essay*
The Best Of Karsh — *A Portfolio*
Photographic Portraiture — *Y. Karsh*
From The Wisdom Of . . . — *Y. Karsh*
Photography — *J. R. Whiting*
The Biographer — *E. Ludwig*
Ways Of Thinking — *F. K. Morris*
What We Don't Inherit — *A. Scheinfeld*
Stuttering—What Causes It — *S. Blanton*
Types Of Personalities — *L. P. Thorpe*
More Than Happiness — *A. P. Davies*
Dreams—Fact Or Fiction — *Hadfield*
Books Carve Character — *M. E. Deutsch*
Why We Read Comics — *W. M. Marston*
Democracy — *H. Van Dyke*
The Uses Of Money — *J. A. Magner*
Real Meaning Of Chastity — *MacMurray*
Living With Words — *Hixson & Colodny*
Edward MacDowell — *Bauer & Peyser*



VOL. 25 PABLO PICASSO

Pablo Picasso — *M. Raynal*
From The Wisdom Of . . . — *Pablo Picasso*
Picasso Paintings — *Portfolio*
Wisdom Of The Ages — *Selected Authors*
The Bahamas — *Travelogue*
Dvorak—Bohemian Composer — *Hamilton*
Antonin Dvorak — *Pictorial Essay*
Analysis Of Genius — *B. Bliven*
Genius And Prolonged Illness — *E. Mayer*
What Is An Intellectual — *R. Kirk*
Answering Intelligently — *E. W. Walpole*
George Santayana — *R. Butler*
On Friendship — *G. Santayana*
Alexander The Great — *C. Robinson, Jr.*
Wit Of Wisdom — *Selected Authors*

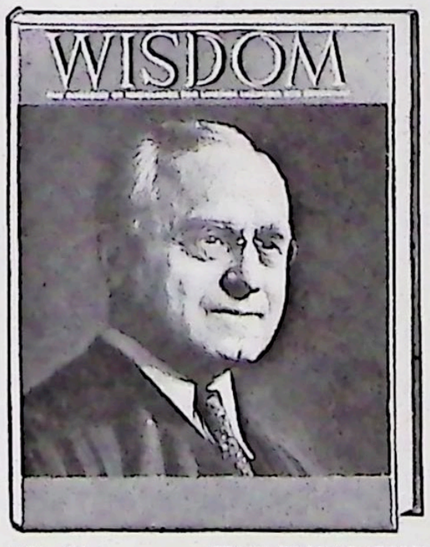


VOL. 26 ERNEST HEMINGWAY

Ernest Hemingway — *J. Atkins*
From The Wisdom Of . . . — *Hemingway*
Age of Achievement — *C. W. Hunnicutt*
Webster And Dictionaries — *E. Thompson*
How To Read A Dictionary — *M. J. Adler*
Uses Of A Dictionary — *Manly & Rickert*
Dictionary Adventures — *O. Shepard*
Dictionary Is Created — *Merriam-Webster*
Webster's New Dictionary — *A Summary*
Live To Be One Hundred — *R. W. Burnett*
Birth Of Jazz Music — *G. Chase*
Virtues Of Humility — *R. L. Hudson*
Idealist And Realist — *L. D. Baldwin*
Learning To Concentrate — *A. L. Logan*
Your Reading Ability — *J. H. Wise*

VOL. 27 ARNOLD TOYNBEE

Toynbee—Master Historian — *T. Lean*
A Study Of History — *A. J. Toynbee*
Civilization In Pictures — *A Pictorial*
What I Have Tried To Do — *A. J. Toynbee*
From The Wisdom Of . . . — *A. J. Toynbee*
Imagination And The Writer — *M. Lewis*
Words And Emotions — *R. H. Thouless*
Evidences Of Education — *N. M. Butler*
New York—World Mecca — *J. Barzun*
Portrait And Painter — *M. Grosser*
Listening To Modern Music — *D. Taylor*
Beauty Born Of Storms — *A. Rutledge*



VOL. 28 FELIX FRANKFURTER

Felix Frankfurter — *A. Lewis*
Bold Experiment — *F. Frankfurter*
Supreme Court Story — *J. Barbar*
American Law — *H. S. Commager*
Lawyers, Laymen, Law — *M. Radin*
Drama In The High Court — *A. Lewis*
Ignorance Of Law — *B. Evans*
Oliver Wendell Holmes — *F. Frankfurter*
From The Wisdom Of . . . — *Frankfurter*
Music And Moods — *Howard & Lyons*
Faith And Mountains — *T. S. Kepler*
Language — *Manly & Rickert*
Hypnotism — *S. J. Van Pelt*
Rumors — *A Summary*
How To Detect Propaganda — *A Summary*

VOL. 29 PEARL S. BUCK

My Philosophy For Living — *P. S. Buck*
Pearl S. Buck—Author — *A Biography*
From The Wisdom Of . . . — *P. S. Buck*
Guiding The Gifted Child — *P. A. Witty*
Help For The Slow Learner — *T. Newland*
How To Judge Encyclopedias — *A. J. Pratt*
Men Of Compton's — *G. S. Ford*
From The Wisdom Of . . . — *Compton's Pictured Encyclopedia*
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Galileo—Father Of Modern Physics
Developing A Good Memory
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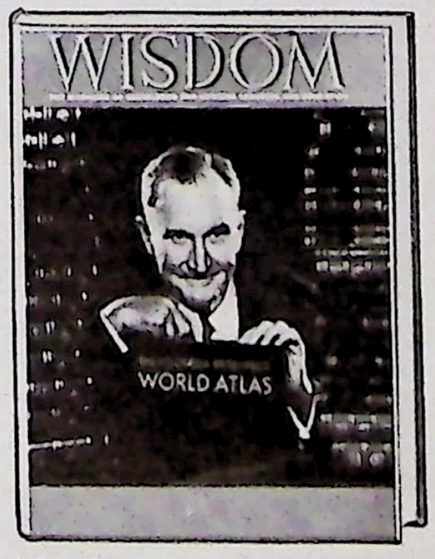
Keys To Knowledge
On Being A Mature Person
The Art Of Conversation



VOL. 30 WILLIAM BENTON

The Story Of Encyclopaedia Britannica
Benton Of Britannica — *A Biography*
From The Wisdom Of . . . — *W. Benton*
From The Wisdom Of . . . — *Encyclopaedia Britannica*
Art—The Creation Of Beauty
Liberal Education And Modern Women
What Is An Educated Man
History And Historical Events
Slang—Informal Expression
Rhetoric—Art Of Persuading People
Diagnosis And The Human Body
Music Of The 20th Century
Immortal Philosophers On Immortality
The Psychology Of Thinking
Intelligence—What Is It
Faith—Reaching Beyond The Ka

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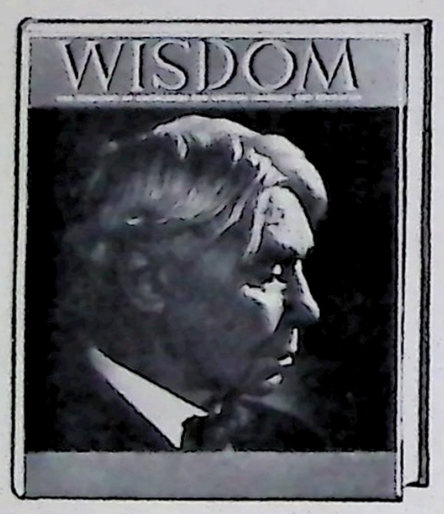
— LEON GUTTERMAN

INDEX AND CONTENTS OF VOLUMES

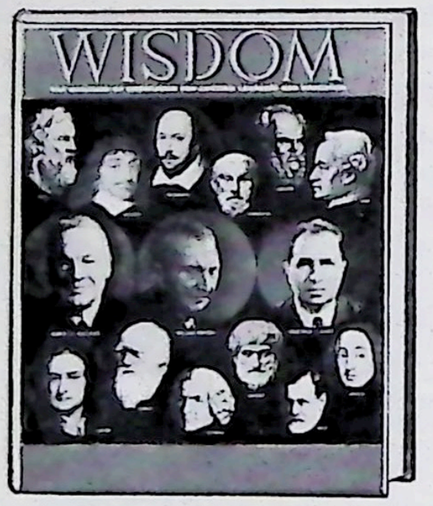


VOL. 31 CARL SANDBURG

Carl Sandburg *A. Jenkins*
From The Wisdom Of... *C. Sandburg*
Story Of The Encyclopedia Americana
From The Wisdom Of... *Encyclopedia Americana*
Appreciating Art And Artists
Raphael—Master Painter
Education Throughout The Ages
The Meaning Of Liberal Education
Handwriting—Evaluating Character
Fatigue—Why We Get Tired
Sleep And Dreams
The Aging Of Man
Greece—The Cradle Of Civilization
Enjoying The Beauty Of Music
The Meaning Of Character
Why People Laugh
Psychiatry And The Human Mind
The Psychology Of Intelligence
Woman In A Man's World
Introduction To Food And Festivity
The World Of Ballet

VOL. 32 WALT DISNEY

Walt Disney *A Biography*
Animated Cartoon World Of Disney
Animated Feature World Of Disney
The Art Of Animation *W. Disney*
Live-Action World Of Walt Disney
Disneyland—Disney's Magic Kingdom
From The Wisdom Of... *W. Disney*
The Story Of The Book of Knowledge
From The Wisdom Of... *The Book Of Knowledge*
King Arthur
Your Child's I.Q.
Wonder Questions
How Man Learned To Write
Races Of Mankind
What Is A Classic
Nature's Animal Kingdom
The Prairie Dog
Chemistry In Today's World
Man And His Universe
The Brain
Good Citizen In A Free Society



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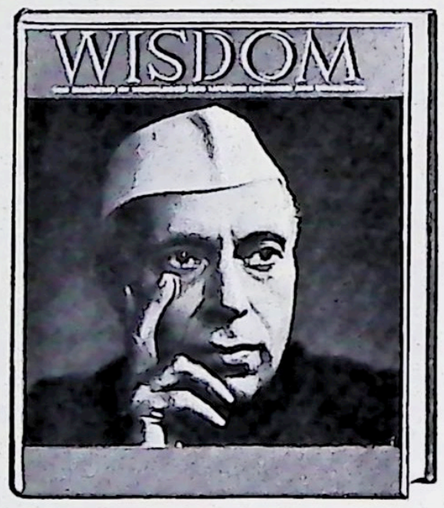
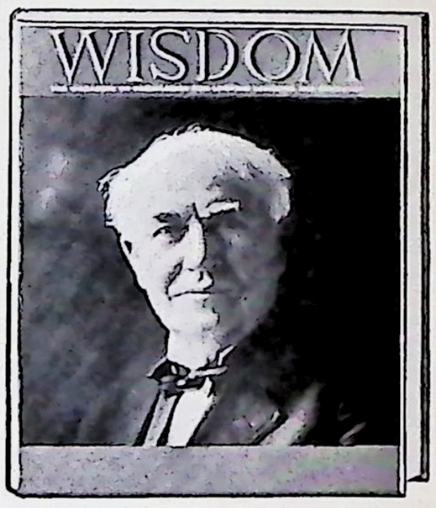
Reading Great Books *M. J. Adler*
The Syntopicon *M. J. Adler*
What Is An Idea *M. J. Adler*
The 102 Great Ideas *M. J. Adler*
From The Wisdom Of... *Hutchins*
From The Wisdom Of... *Adler*
And
Wisdom Of The Great Books

Aristophanes	Aquinas	Boswell
Thucydides	Rabelais	Lavoisier
Hippocrates	Gilbert	Fourier
Galen	Machiavelli	Faraday
Euclid	Galileo	Hegel
Archimedes	Harvey	Melville
Apollonius	Spinoza	Darwin
Nicomachus	Huygens	Marx
Lucretius	Sterne	Engels
Ptolemy	Fielding	Tolstoy
Copernicus	Smith	Dostoevsky
Kepler	Montesquieu	James
Plotinus	Gibbon	Freud



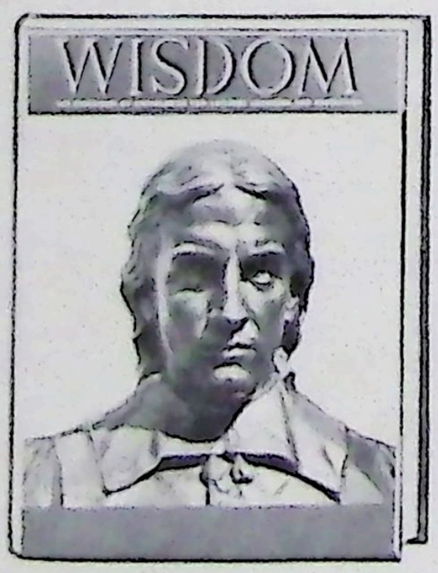
VOL. 34 NEHRU OF INDIA

India Today And Tomorrow *J. Nehru*
Women Of India *J. Nehru*
Children Of India
Rural India
The Hindu View *S. Radhakrishnan*
From The Wisdom Of... *Hinduism*
From The Wisdom Of... *Buddha*
Agriculture And India's Economy
Industrialization In India
Educating 400 Million Minds
The Literature Of India
Music And Dance
Art And Sculpture Of India
Travel In India *W. O. Douglas*
Gandhi—Modern Saint *J. Nehru*
From The Wisdom Of... *M. Gandhi*
Nehru—Liberator Of India
From The Wisdom Of... *J. Nehru*



VOL. 35 THOMAS A. EDISON

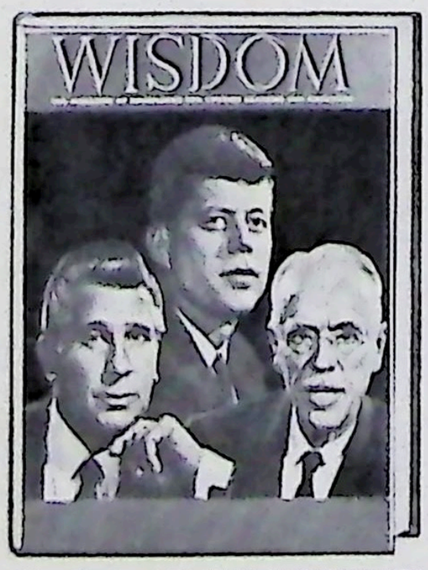
Education—A New Era Begins
Encyclopaedia Britannica Films
Films For Teaching And Learning
The Unique Contribution
Learning About Animals—Animal Life
Birds Are Interesting—Living Things
Learning About Flowers—Plant Life
Children Of Many Lands
People Of Many Lands
Exploring The Universe—Astronomy
Science—Chemistry, Physics, Biology
History—Builders Of America
American Indians Of Today
American Government
The Renaissance—World History
National Gallery Of Art
Listening To Good Music
Literature—Language Arts
The Humanities—Great Literature
Today's Teachers
Thomas A. Edison *A Biography*
From The Wisdom Of... *T. A. Edison*



VOL. 36 JOHN HARVARD

The Story Of Harvard University
The Story Of The Harvard Classics
Authors Of The Harvard Classics
And
Wisdom Of The Harvard Classics

Aristotle	Augustine	Swift
Plato	Chaucer	Carlyle
Socrates	Dante	Hume
Homer	Cellini	Berkeley
Sophocles	Cervantes	Locke
Euripides	à Kempis	Hobbes
Plutarch	Kant	Mill
Epictetus	Goethe	Shakespeare
Aeschylus	Rousseau	Newton
Herodotus	Pascal	Milton
Aurelius	Montaigne	Bacon
Cicero	Moliere	Johnson
Virgil	Descartes	Scott
Tacitus	Voltaire	Stevenson



VOL. 37 DR. PAUL DUDLEY WHITE

Your Heart And How It Works
Hypertension And Emotions
Why Most People Are Tired
Nutrition And Weight Control
Heart Attack—How To Avoid It
Dr. Paul Dudley White *A Biography*
From The Wisdom Of... *P. D. White*
ABC's Of Heart Attack *P. D. White*
Coronary Thrombosis *P. D. White*
Importance Of Exercise *P. D. White*
The President On Physical Fitness
Outdoor World Of Physical Activity
Physical Fitness And Long Life
A History Of Physical Education
A Biography

VOL. 38 ROBERT FROST

Robert Frost—Great American Poet
From The Wisdom Of Robert Frost
And
The Great Thoughts Of The World's Greatest Minds

Einstein	Toynbee	Durant
Maugham	Sandburg	Emerson
Tennyson	Schweitzer	Shaw
Edison	Sarnoff	Disney
Whitman	Hutchins	Adler
Churchill	Hemingway	Franklin
Baruch	Frankfurter	Picasso
Lincoln	Shelley	Longfellow
Michelangelo	Da Vinci	Twain
Buddha	Fenelon	Dickens
Seneca	Darwin	Gandhi
Napoleon	Nehru	DeMille
Russell	Keller	Roosevelt
Rubinstein	Heifetz	Pope Pius XII

VOL. 39 WISDOM OF THE BIBLE

Our Bible—How It Came To Us
Our Ancient Civilizations
Bible Before The Invention Of Printing
Gutenberg—Printer Of The First Bible
Bible After The Invention Of Printing
23rd Psalm—Comparative Versions
The Story Of The Old Testament
Wisdom Of The Old Testament
The Story Of The New Testament
Wisdom Of The New Testament
What The Bible Can Do For Us
Great Writers And The Bible
Great Poets And The Bible
The Bible In Music And Art
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Tribute To The American Bible Society
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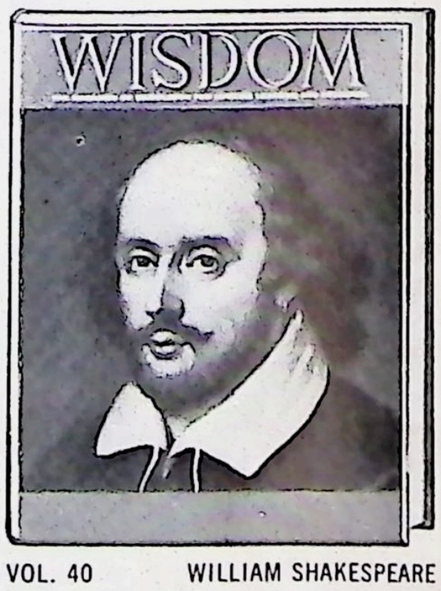
The Old And New Testament Books



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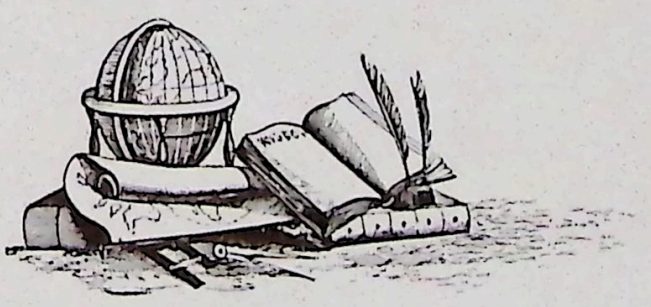

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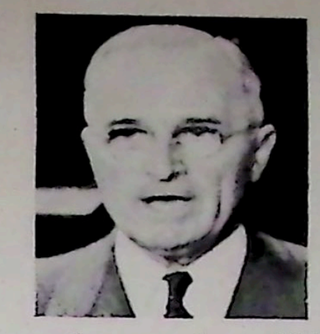
HERBERT HOOVER — There is no other Book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of law, business, morals, or that vision which leads the imagination in the creation of constructive enterprises for the happiness of mankind, he who seeks for guidance in any of these things may look inside its covers and find illumination. From its pages have come those ideals that root our government and our national life firmly in the conscience of men and women. As a nation we are indebted to the Book of Books for our national ideals and representative institutions. Their preservation rests in adhering to its principles. The study of the Bible is a postgraduate course in the richest library of human experience.

DWIGHT D. EISENHOWER The Bible is endorsed by the ages. Our civilization is built upon its words. In no other book is there such a collection of inspired wisdom, reality and hope. It describes the conditioning of man with such power that, through many eras and generations, it has made the mighty humble and has strengthened the weak. The message of Scripture, the commandments and promises of God, remain the same from age to age. They are a constant source of light and strength. The Biblical story of the Promised Land inspired the founders of America. It continues to inspire us, and we are privileged to hand it down, bright and strong, to every generation. Religious faith, in our time, is under massive attack by a strongly entrenched atheistic materialism. In such a time, how clear it is that we should treasure and further every act which fuels the flame of our faith. The longer one lives close to the turmoil and sacrifice and suffering of the battlefield, the more he becomes conscious of the eternal worth of the spiritual values inherent in religion. As the Bible's message is made available in many languages and tongues reaching to the most distant corners of the earth, we are given the strength to continue our work toward that greatest objective of all: peace on earth, good will toward men. In this period when Americans give thanks for their blessings and renew their hopes for a just and lasting peace in the world, all of us, of whatever religious belief, may well turn to the Bible for guidance and inspiration for the tasks which lie ahead.



HARRY S. TRUMAN—The age in which we live is a troubled one, and one beset with perplexing problems, domestic and international. But above the din of discord and ill will is heard a still, small voice, saying, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In this age of doubt, which sometimes gives way to cynicism and despair, it is of hopeful significance that the Bible remains the world's best seller. Our forebears were a people who read one Book. Happily for them and for us, that Book was the Bible. It was for them the source of an amazing fortitude, the fountain of peaceful and lasting spiritual energy. I do not believe there is one problem in our nation or in the family of nations which would not yield to a religious solution. In the Old and New Testaments are stated these unchanging moral principles which point the way to an enduring peace. God is our strength today even as He was in the days of Samuel and Isaiah and of all who have followed them. Never was a weary world more in need of the message which the Bible alone could bring to nations rent by anger, hatred and ill will. In the spirit of humility I call upon my countrymen to read and ponder in their hearts the Book by which our fathers lived — the Book which vindicates the ways of God to men. I hope our American people will join heartily in reading and carrying in their hearts the ineffable truths of the Sacred Scriptures. We shall find strength and courage if we gird ourselves with "the Sword of the Spirit which is the Word of God." May God continue to bless and increase the reading of the Bible.

JOHN F. KENNEDY—The moral precepts and phrases of the Bible are woven into the fabric of our national life. Its wisdom has traveled with our people because it helped them to live creatively, helpfully and victoriously. It will travel with mankind in all his new adventures. Today the Bible has been published in 1165 different languages or dialects which are spoken by 95 per cent of the world's population. These translations are of inestimable value. It is not enough that the Bible be translated, published and distributed; it must also be read. Let people everywhere read the Bible.

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